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General Articles.

HERE Contributors present their own Opinions, and are alone responsible for them. We do not indorse all we print, but desire our readers to "PROVE ALL THINGS," and "HOLD FAST THE GOOD."

A LETTER TO GERRIT SMITH AND SAMUEL J. MAY.

"QUAILS' NEST," GLEN-HAVEN WATER-CURE, }
SCOTT, CORTLAND CO., N. Y., 1858.

GENTLEMEN—Do you know to what extent the crime of *murder* is committed in this country? Are you aware to what fearful extent *suicide* is carried? Have you considered how powerless to stop these crimes the religion of our people has proved itself? If not, bear with me while I tell you.

1. Millions of human beings, after having been born into *this* world, *die*, not from disease, but from want of *vital* power to stay in it. Somebody is responsible for the deaths of all such, yet our religion takes no notice of it. The world wants more men in it than it has. It is in small degree only as yet populated, and its resources are to a great extent unknown. Nature has settled the question how men are made; they *grow* to manhood from childhood.

"The child is father to the man." As the world wants *men*, it needs children. It is a great crime so to beget children that they have no power to *live* after they are born. It is said that one half the deaths in our large cities and towns

are of children *under* five years of age. These die of diseases which, had they good constitutions and were not *drugged*, would have hardly any effect on them. But they come into the world with morbid predispositions, and so, without difficulty, the vital energies take on abnormal action, and the organisms give way and they *die*.

Can you think of a more horrid sight than the dying of a *little child*?

Can you think of any sight more painful than a little child *dead*? I have no pleasure in death, have you? I like *life*—cheerful, pleasant, buoyant, bounding life. I like a bird on a tree-top, with its eye full of sparkles, and its bill dressing its feathers. I like to hear its notes at day-dawn, now short and trill, then prolonged, and dying away into softest cadences, till all is still, and one thinks of *God*. A bird *dead*, and skinned, and stuffed, gives me no pleasure. I *love* a child, bright, beaming, beautiful; all its motions intensified with pleasurable sensibility, its gaze indicative of *thought* struggling to the birth; I watch its actions half responsible, half irresponsible, and my heart yearns to take the stranger in; but kill it by carelessness, by *means of doctors*, by the ignorance of its mother, by bad feeding, or bad dressing, or bad ventilation, or any other folly, or all of them combined, and the scene of its funeral and its burial is one of the most heart-rending I can witness. Gentlemen, children were not made to *die*. They have life given them to live by, and they are out of place—dead; and I am always pained to see anything out of place. When do *you* suppose there will be a revival of Christianity in this country, so that this matter of the untimely deaths of children and the young will have full discussion, and measures founded in comprehensive benevolence, be taken to prevent them? The greatest salvation such little creatures need is *salvation from dying*. They want means put in operation to keep them out of graves a span long; to enable them to stay on this earth to see the power of its seasons in the budding, the growing, and the withering of leaves, and to look through *Nature* up to *God*. Any minister of Christ, any simple Christian man who shall take this matter up, shall apply the Gospel thereto, and make its glorious philosophy practical, will do for the honor of his Master what no man or set of men can do who point steeples skyward, and

build pulpits from which a Christless religion shall be preached.

Christianity is in deep trouble in this country. Every form of skepticism is assailing it, determined, if possible, to overthrow it and blot out its name. Of all its foes, it has none more subtle than our popular religion, which sees little children *die* and takes no measures to *prevent* their death; but which, when they are dead, lays the responsibility therefor on Deity. In the days of old, children were deemed a blessing; men gained fame and character by being fathers, and no glory nor honor ever settled on woman's brow exceeding in brilliancy that which she obtained from being the mother of robust, healthy, manly children. What heart-sorrow the Jewish mother felt—and in our day feels it none the less—from being barren! There is no pride ever fills a modern Jewess' heart deep and profound as that which gathers there at being the mother of manly boys. To be barren is with her a reproach. How the Roman mothers cherished *their* young! What almost insatiate affection the women of Greece in its palmy days showed *their* children; they were proud of them because they were children—little young human beings. In our day we love children because they are *ours*. You will readily recollect how intimately connected with the existence of children was their development; in these governments how means, methods, and measures for preserving the lives and health of the young were incorporated with the general welfare, made a part of it, and enforced and defended by *statute*! The State was the school-master. It looked after the interests of the young as well as the prosperity of the adult population. What a model of a school in its day was that in which Cyrus the Great was trained and educated! After the same style were the public schools of Greece and Rome; they looked after the bodies as well as the minds of their youthful population. Unblessed with the light of Christianity, they were, *unlike* us, mindful of the light they had, and so saw that no intellectual attainment can more thoroughly afflict one's morals than can bodily conditions. True, they did not see as far as they might have seen, could Christianity have cast over them its refulgence, for then they would have seen that men's *immoralities*, of whatever grade or nature, almost entirely rest on their

bodily habits and appetites. They saw, as all heathens always saw, truths of a sublime sort through a glass darkly; but in the matter of developing their young men they acted up to the light they had. They had their *societies* for the growth and expansion of their boys and young men, and they trained them to all manly sports and pastimes. They had their public days, when competitors in the circus and on the field, with wrestling and boxing, and running and pitching the quoit, strove for the honor of wearing the girdle—the cestus—the champion-belt; and to the support of them all *State* was pledged. It was left for Christianity to relieve the State, and by inspiring both men and women with higher sense of the dignity and intrinsic worth of Human Nature, led them to plans of training the *bodies* of the young as much superior to those alluded to as our modes of intellectual or our means of spiritual culture are superior to theirs. In this direction, I am grieved to say, Christianity has failed, and chiefly by our fatuity under which we have, as a people, been led to exchange it for a selfish and sectarian religion.

The difference between the two is discernible at a glance. Our religion spends its strength on our souls, and their future condition. It preaches to us about our *Future*. It sings us psalms of our future. It prays to us and for us, but with relation to our future. It is in intense excitement about the human future. All this is excellent, or would be if it predicated its knowledge of said future upon our conditions in the present. But this it can not do, for then it would become Christian; and to see a popular religion accept Christ as its guide would be to see three fourths of the institutions, civil, social, and ecclesiastical in the civilized world, greatly modified. The Christianity of the Bible goes to work to interest man in those things which are *nearest* to him, and under a recognition of that law in his nature, which attracts him and relates him to those objects which are the closest to him, and for which reason he bears toward him the most sympathy. It knows that men's material life, with its cares and wants, its joys and sorrows, its necessities and luxuries, presses itself unremittingly on their consciousness. How they shall eat, and drink, and dress, and *keep themselves alive*, are primal considerations with them. Other and not less important considerations exist, but of necessity *lie behind*. The father must secure to his children existence before he can feel the correlative obligation to educate them, and his mind throws the whole matter into the form of a statement that his children must have *essentials* before *accomplishments*. In the minds of men, to a very great degree, earth is, as a matter of course, and not less as a matter of necessity, before heaven. Pre-eminently they need instruction how to live *here*, how *not* to die; how, staying on earth, they can best relate themselves to objects that surround them, so as to gain and give good. Such teaching inevitably involves the communication of the knowledge of the laws of life:

How to have healthy children;
How to keep them healthy;
How to train them;
How to educate them;
How to consecrate them;
How to learn them to do business;

How to choose wives;
How to live *with* their wives;
How to train girls;
How to educate them;
How to make them take an interest in *common* objects;
How to have courage;
How to make them take care of their health;
How to do business;
How to choose pursuits;
How to choose husbands;
How to meet life's chances and changes with fortitude and faith, with instinctive prescience that God is good, and that they may trust Him.

Such teaching involves the instruction of the ignorant in knowledge, the coarse and gross in refinement, the vicious in virtue. It involves the effort of making the masses abandon their bad habits—habits which enslave them, degrade them, deprave them, and push them on in frequent instances to crime. It enjoins the task of showing the better educated that it is *best for them* to relate themselves to the laws of Life and Health with more fidelity, and by becoming simpler in all that pertains to appetite, to set for others an example which they might safely follow. Such a course would cause God to dwell with men; would create the kingdom of God within them; at least it would go far to put an end to the deaths of little children.

2. Have either or both of you thought how the people march in long and serried ranks to their graves through the agency of *doctors*? I know you both argue powerfully and declaim eloquently against *dram-shops*. None can tell more graphically than yourselves the demoralizing effects of the rum traffic; none paint with more hideous front the rum-seller. Are you aware that for all practical purposes the drug-shops serve the devil's ends better than the dram-shops can? that they pave the way for alcoholic indulgence; that they cater to the public taste for poor-houses, jails, prisons, and the gallows, that thousands on thousands *derive their first thirst for intoxicating beverages from the reactionary effect of drug-poisons administered, perhaps, by church-going doctors*?

Are you aware that not one child in a thousand lives in this land who is ten years of age and has not been *poisoned*? I mean what I say, *namely*, that they have taken into their systems substances whose natural, legitimate, and unerring effect is to kill! substances such as toxicologists denominate *poisons*; substances known as poisons, always marked as poisons, when sold, and by nobody in all God's creation but *doctors* regarded as *remedies* for human ills. I mean what I say, that they have been *poisoned*—so poisoned as to have the springs of life roiled till they flow muddy waters; so poisoned as to have their blood made impure; so poisoned as to cause unnatural expenditure of vital force in resisting the presence of the poison, and thus productive of waste of life; so poisoned as to hasten growth and mature the powers precociously, and so *shorten* life; so poisoned as to hinder growth, and so impair the constitution, and thus make their days few and evil; so poisoned as to benumb the intellect and disappoint the fond expectations of parents, whose hopes have greatly centered in their children; so

poisoned that the tone of feeling, the temper of mind, the affection of heart are all changed; so poisoned that their imaginations people the world of fancies with objects of terror and of horror; so poisoned that truth and right hold to their abnormal relations; so poisoned that they will lie, and steal, and cheat, and swear, and fight like dragoons in a death-grapple, unless checked by external restraints. Well, my Christian brothers, you may be unaware of all this, but it is *true*, and is capable of logical and actual demonstration; and next to the poisoning, the worst feature in this terribly wicked drama is, that the crime is baptized in the name of Science and done in the name of Health by men who claim to be teachers of the laws of life to the People. I beg of you, as Christian gentlemen, never to say more against rum-sellers and dram-shops till you have lifted up your standard of opposition to the medical *Thugs* of the 19th century. Why, were the things these men do, done by others *unlicensed*, the effects produced would be *prima facie* evidence of malice aforethought, and this to a degree sufficient to warrant those doing the deeds to a commitment for trial with *intent* to kill. Let an association be formed whose members shall take every opportunity presented by the illness of others to administer poisons—destructive, deadly poisons—under pretense of curing them; let the same effects show themselves as are every day seen from their exhibition by *doctors*, how long would the public mind rest quiet about the matter, do you think? Now, it mitigates the process not a whit that the administrators are scientific men. On the other hand, *they* are the more culpable, for while they are powerless to change the effects of the poisons given, they are so held in repute as greatly to increase their opportunities for killing. That I am not overdrawing the picture, allow me to say, that while not one child under *ten* years of age in a thousand in this country can be found who has not been poisoned, it is impossible to find one man over *twenty* years of age in *ten* thousand, nor one in a hundred thousand over *sixty* years of age who has not been poisoned by these *doctors*. The extent to which drug-poisoning is carried in the United States is fearful to contemplate. Drug-givers are by common consent installed in all or nearly all the families in the land, and *the people*, intelligent as well as ignorant, are as blind to the results of drug-medication as thirty years since they were to the results of intoxicating drinks. They go to the slaughter

“Like dumb-driven cattle,”

and die, as is supposed, by the *providence of God*.

The poisoner, under the liberty granted by a *statute*, is the most dangerous of all professional poisoners;

He avails himself of the *authority* of the law to poison;

He avails himself of the *morality* of law to poison;

He avails himself of the public prepossessions in his favor which the law begets, and is therefore more dangerous than an unlicensed poisoner, for the reason that he who does an evil deed sanctifies it (without changing its nature) in proportion to the esteem in which he is personally or professionally held. The *motive* that prompts the ad-

ministration of drug-poison will not modify the effect of it when taken; and he whose blood-currents have well-nigh become stagnant under a drug-doctor's exhibitions, gets no comfort from the reflection that it was done scientifically and legally.

In another letter I will endeavor to give you some idea of the extent to which poison is carried among us.

Yours respectfully,

J. C. JACKSON.

LETTER NO. 9.

GLEN HAVEN, N. Y., August, 1858.

From Harriet N. Austin

To ———.

MY DEAR BLANK—Sitting down to the perusal of the newspapers this morning, I determined to note such paragraphs or articles as had a bearing on the subject of health, and make them the basis of a letter to you. Almost the first thing which caught my eye was the heading—

WORKING PIGS.

This, I thought, is exactly to the point; and it was. The writer, it seems, had previously written an article on the propriety of allowing pigs to root (work).

The object of this is to state that he makes a distinction between pigs and hogs. He says he "agrees with the statement that the same amount of food consumed by an idle hog will make 12 pounds of pork as it will take to make 8 pounds if the animal is allowed to exercise his natural propensity to root. In his immediate preparation for death we don't care how idly he spends the last of his days. We have often contended that when he is shut up to fatten—that is, have his flesh prepared to be eaten by man—"if he was confined in a slip so narrow that he could not turn round, having one side of his narrow prison made so as to be moved out as he increased in bulk, he would fatten faster than in any other position." This I call the *refinement of filthiness*. To catch an animal whose "natural propensities" impel him to an active life, and confine him so closely that he can not even "turn round," so that one atom of the putrid matter, the worn-out and decaying particles of his body, shall not be allowed to escape; so that the same amount of food which in natural conditions would make only 8 pounds of pork will now make 12 pounds, causing the hog to be decidedly and positively a *diseased animal*, and then eat him. And this, too, not in a time of poverty or famine, but when wholesome vegetables and delicious fruits can be obtained with less labor than this disgusting flesh.

But here is something more pleasant.

REV. DR. BETHUNE.

Many who have seen Dr. Bethune in the pulpit or on the platform, and who have thought of his many arduous duties as a pastor, anniversary and commencement orator, and a prolific literary author, have wondered how he was able to retain that rotund form and full and florid face. The explanation is found in the fact that he is passionately fond of the woods and streams, the country and the wilderness. He has just returned from his annual visit to the forests of Maine. During the last five years he has spent two or three weeks there every summer to recruit health and strength. He carries his tent, bed, and provisions into the woods, away from the hurry and strife of men, and leads the life of a man of the backwoods.

To read this gives one a cool, refreshed sensation, as when we hear the running of water in a warm, sultry day. Dr. Bethune is a sensible man. Instead of going to some watering place, where fashion and folly reign as supreme as in the city, he goes into the wilderness, away from men, where for the time there are no forms or ceremonies between him and the naked heart of nature. Necessarily after such a season he must come back better able to guide his people spiritually. Not merely because he can make greater muscular efforts, or bear more muscular fatigue, but his intellect is more vigorous, his judgment is more just, his spiritual perceptions are more clear, his heart is more warm. It is not impertinent for me to say that this reverend gentleman is a sensible man, for all clergymen are not sensible men. A large majority of them have not yet learned that robust, bounding health is conducive to mental and spiritual strength. Nor have they learned that simple habits and life in the open air are absolutely essential to the maintenance of health. When they shall learn this for themselves, and will teach the people so, a new era will dawn on man. Some of the wisest and best divines in our land are arousing to a consciousness of the terribly injurious habits of the people, and their consequent ill health. This is one of the most encouraging signs of the times. Another is, that in some of the colleges and seminaries, where ministers are made, steps have recently been taken to introduce the student to healthful bodily exercise. If the only object of these institutions had been to ruin the health of young men, they could not be more skillfully managed to secure that end than they have hitherto been. It is fortunate if those who have their management are becoming aware of this. How little intelligence and conscience students themselves (some students at least) have in regard to the matter, will appear from another paragraph before me, in reference to a proposed regatta at Harvard University, but which was decided to be given up.

They (the students) have for a period of about twelve weeks been undergoing a most stringent and hardening discipline, designed to reduce their weight and increase their powers of endurance; and when, at ten o'clock last night (July 19), word came that the regatta was to be abandoned, there was a simultaneous rush for cigars, and a sound of general rejoicing at being released from restraints that had begun to be tedious.

Here is something:

A Mr. Brittin fell from a four-story building, from an elevation of 44 feet, striking on the stone sidewalk. A fall that distance, on such a solid substance as stone, would naturally result in instant death, but it did not in this case. He was, however, placed in a condition which apparently could only result in death. Both of his legs and arms were broken; both of his ankles were sprained, and two of his toes were dislocated; his under jaw was broken in three places; his upper jaw was separated through the nose from the upper part of his face; all his teeth but two or three were broken out, and his jaws were so mangled that twenty-one pieces of bone were taken from his face. In this mangled condition it was supposed he could not live another day. But notwithstanding he was so much broken up, he survived, and has so far recovered from his injuries as to be able to make his friends a visit, and to walk about with the assistance of a cane. One of the extraordinary circumstances of this case is, that he retained the full exercise of his

mental faculties amid the severe suffering from such dreadful injuries, nor has he suffered from any sickness during his long confinement.

This is very interesting, and worthy of candid, serious thought. I apprehend that men set entirely too low an estimate on the power of the vital principle with which they are endowed. They have no idea of the power of endurance, or of the capability to perform, which resides in the human system, when anything like natural conditions are supplied. Persons die from accidents which seem slight, or are made seriously sick by causes which appear trifling. But frequently this is because all the functions of the body have been deranged, the vitality exhausted, the constitution broken down previously, and there only wants the adding of a feather's weight to the camel's burden to break his back. We should wonder at the endurance of man and his capability of recovering himself from any injury which might befall him, could we see him in possession of those powers which by nature are his right, his heritage. We can but wonder now, when we reflect how human beings are robbed before their birth, how they grow up under countless influences the direct tendency of which is to destroy life; how unwholesome is their food and their manner of taking it; how unnatural is their dress; how they are made to breathe foul air; how they lack wholesome spiritual, intellectual, and physical training; how their natural instincts and better qualities are smothered; how they are poisoned by medicines, and that still many of them, with all this crushing weight upon them, struggle up to man or womanhood, in tolerably comfortable health. We can but wonder, when we see one of these persons broken down, sick, suffering, apparently with power sufficient to "keep soul and body together" but little longer, placing himself where nature can have opportunity to operate on him, abandoning his injurious habits, and conforming to the laws of life, and immediately putting on new vigor and strength, and growing up into such a state of health as enables him to work efficiently for years. This is constantly being done at different water-cures. Then why should not Mr. Brittin recover from his accident? Many a person expends power sufficient to recover from such an injury every year, in *living through* the medical treatment which he receives. I can easily believe that Methuselah lived 969 years. Some persons I know, it seems to me, waste vitality enough in five years to last a hundred, and yet they live on, and on, and on.

Next is the statement that in England the practice of bleeding and leeching in sunstroke is being abandoned. Doctor Samuel Dickson, of London, says, in a letter to the *Times*:

What is the routine treatment at this moment for sunstroke in India? Your own special correspondent describes it in your number of to-day: "The veins of the arm were opened, and leeches applied to the temples." With what result? "Notwithstanding every care, the greater number of cases were fatal immediately; and even among the cases of those who recovered, there are few who are fit for active service again, except after a long interval of rest."

Does this result not suggest the trial, at least, of some other mode of treatment? Instead of extracting the material of repair from the system, when reparation is most needed, why not apply remedies at once to the nervous system, without which the heat of the sun could by no possibility

be felt. Twenty-two years ago I printed and published the result of simply dashing cold water over the head and supporting the worn and fatigued men with brandy and water, in this very sun-stroke in India in the regiment of which the present adjutant-general was then colonel. Almost every man recovered.

It is a new idea that want of success in an established routine of treatment should "suggest the trial of some other mode of treatment" to the medical profession. But there is hope of them yet; for, if nothing else, the growing intelligence of the people will "suggest" a change to them.

So here, dear Blank, is my morning's gleanings for you. Good-bye.

HEALTH IN THE COUNTRY.

How common it is among all classes of learned and unlearned people residing in the country to declaim against the healthfulness of city life! They talk, with a full degree of truthfulness, about the puny, white-livered dandies, and debilitated, ease-loving ladies, which form the *élite* of city society. Some, considering themselves "posted" in Physiology, having read Combe's or Comstock's brief treatise on that important subject, will discourse at length on the vitiated condition of the atmosphere, the many poisonous agents destructive to human life and happiness which must be generated from the secreted piles of filth and other forms of uncleanness arising from the compactness of human dwellings, and the consequent exclusion of nature's life-giving element, light. They will demonstrate to you, with logical clearness, the great superiority of country over city life to promote health and insure longevity. They reason in this wise: "In the country, man has the opportunity of communing directly with his Maker. He can breathe the pure ethereal element *first-handed*—fresh from the organizing forces of the vegetable kingdom. The gentle day-breezes afford him a constant change and supply of air. Our homes are always open to the free diffusion of God's glorious sunlight. Those who are healthy and those who are diseased can take invigorating exercise in the majestic temple of nature. The health-seeking part of our people can walk the green and growing fields, or promenade the grassy lawn; can sit and rest their aching bones under the shadows of evergreens, or roam the shaded forest, and gather wild-flowers fragrant with life and beauty. They can ramble over hill-tops and climb upon rocky cliffs, or descend into deep ravine, where nature can be seen and studied in her most uncultivated state. Here they can recline on some moss-covered rock, and if they have any love of God and the sublime in their souls, be richly entertained by the melody of the feathered songsters, and the musical murmur of that sparkling beverage, as it rolls along through its rough and rocky path on its mission to the fertile valleys and plains beyond. In brief, the country affords every facility (especially in the milder seasons) for maintaining health, and restoring the invalid to his or her primitive condition."

Every thinking mind is ready to acknowledge the facts in the foregoing; but, while we admit the justice of the claims of the country to superiority in point of healthfulness, we are led to

wonder why this evident superiority is not practically realized by the people of the country. That it is not, I presume, no intelligent physician of extensive observation will deny. In spite of the proud University of New York, or the far-famed University of Pennsylvania, or of any other medical university, the people of the rural districts are kept profoundly ignorant of the fundamental laws of life, and, as a natural consequence, they are cursed with vicious habits, which bring upon them forms of *chronic* diseases innumerable.

From a recent tour through the counties of Oneida and Madison (N. Y.), I had an opportunity of observing, to some extent, the actual condition of the people, especially those with whom I mingled; and I must record my humble opinion that there is nearly, if not quite, as much disease prevailing in the country as there is in the cities. It is true the diseases which most abound in the former are unlike those in the latter; but "remedial effort" is constantly being manifested in some form among our rural inhabitants. Indeed, so generally do disorders of some kind prevail in civilized society, that I should have sooner expected to find an honest man in the streets of Athens than a *healthy* man in the streets of America.

The most common affliction which an observer meets in the country are *malignant colds*, producing divers manifestations, such as running at the ears, eyes, nose, foul expectoration from the lungs, etc. *Rheumatic* complaints prevail extensively; also *salt-rheum*, *jaundice*, *erysipelas*, *irritant ulcers*, *fevers* of different types, obstinate constipation. The women, generally, are troubled with diseases peculiar to their sex. Those who have not the *dyspepsia* have their *nutritive system* developed to such an extent as not to be superior in strength to the *herbivora*. Such are seldom, if ever, afflicted with "brain-fever."

The causes of these ever present maladies the intelligent hygienist fully understands. That they are not to be found in the climate is obvious, from the fact that they can be traced directly back to the dietetical and other habits of the people. Let him who doubts the truth of this statement consider *how they eat and what they eat*. Their bread is made mostly of fine bolted flour; such an article as unleavened bread, to the most of them, is a great curiosity. Swine's flesh, a year old or more, is used extensively. Sweet-cake, into which butter and eggs enter largely, and richly-spiced pies, the crust of which is made of fine flour, compounded with "hog's grease," are among the common dainties. Most of their food—flesh not excepted—must be highly salted and peppered, and thickly spread with butter (sweet or rancid), before it can be admitted into the alimentary canal. They eat without system or regularity, and usually in "hot haste." Hot tea and clarified coffee are the common table beverages. There is scarcely an article of food taken fresh from the vegetable kingdom and eaten in its natural simplicity. Then, when we take into account the habits of dress, irregularity of exercise, and the almost universal neglect of healthful bathing, we no longer wonder why the people of the rural districts are not as healthy and happy as it is their sacred privilege to be.

Upon no other subject are the people so manifestly ignorant as they are upon the subject of

health, and the best means of maintaining it. Said a friend to me, one day—a learned Dr. A—, of an Allopathic school—after admitting the soundness of my logic in regard to the Hygienic system of medicine: "You can never practice your system successfully, because the people are *ignorant* in respect to the laws of life." My brief reply was: "The *true* physician is not only a *curator*, but also an *educator*, of the people. If we are successful as educators—which you nor any other opponent will not presume to question—then, according to admitted principles, we do away with the need of curators, and our success is perfectly triumphant."

Health reformers have, truly, a great work to do. It rolls up with increased magnitude before the perceptive eye of the young hygienist, when he first leaves the college halls, and goes forth to mingle with the people, and become acquainted with their actual condition. "The work is great, but the laborers are few." How earnestly he would pray, if prayers would be of any avail, that there might be more laborers sent into the field to labor for the dissemination of *first principles* upon all subjects connected with the happiness and well-being of mankind! The demands of the age in this respect are too obvious to require further comment at this time.

D. A. GORTON, M.D.

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QUININE.

In the discussion going on between Dr. Trall and Dr. Bedortha, in the July number, the latter describes a case of ague and fever, "treated with the usual allopathic remedies, and restored again to a state of comparatively comfortable health—not well as before. After a few years he began to decline, and was compelled to give up business. He had no ague and fever, but the lower limbs were partially palsied—a weakness and tremor which almost disabled him from walking." After removing from the malarious district to a healthy climate where fever and ague were unknown he was again attacked with ague and fever. "After expelling the malaria from the system, through the chills, fever, and sweating, the palsy and tremor were entirely overcome, and he was restored to soundness and health."

The doctor says that "the natural inference from the above case is, that the malarious poison, which invaded the system from the first attack, operated upon the various organs, produced an inability to perform their functions," etc. Without wishing to enter at all into the controversy, as it is already in good hands, I would say that I should draw no such inference from the case described. When the doctor has seen as many cases of paralysis following the use of "the usually allopathic remedies," especially that "crowning glory" of all their "remedies," quinine, as many of us have, he may draw the inference that improper medication should bear the blame of inducing all the paralytic symptoms manifested, and that "the malarious poison which had invaded the system" had but little to do in producing them, further than to induce ignorant practitioners to use as remedies articles far worse than the "malarious poisons." Having lived and practiced many years in a malarious district (near the Cayuga marshes, in their palmy days of mala-

ria), and observed the effects of these supposed remedial agencies in a great number of cases, there is nothing more obvious to me than that these paralytic results are from drugs, and not the "malaria" that occasions "ague and fever." Years ago, when I had supposed I had worn out or eradicated all tendency to intermittent fever, I went to New York on business, and while on the way had a paroxysm of "ague and fever," and another while in the city, and to enable me to accomplish my business and get home, I took two large doses of quinine, which stopped the paroxysms to be sure, but left me for a long time partially palsied, and badly too, as I could not raise my feet to go up stairs, or over an obstacle, without taking hold of my limbs, with my hands to assist their motions. The wet-sheet pack and other water-cure appliances afterward relieved me; and now there are few met of my age more active, or who have as free use of their limbs, who can take more exercise or endure more fatigue. I have seen many such cases of "paralysis," and have always found they had taken quinine.

O. W. MAY, M.D.

MADISON WATER-CURE, WIS.

RATIONAL HYDROPATHY.—No. 1.

BY A. T. COMPTON, M.D.

It is most evident that incalculable mischief has arisen in this our day and generation from an imperfect comprehension of the *principles* upon which that system of medication (falsely denominated "*Hydropathy*") is predicated.

I speak of *Hydropathy* now as a system of *cure*, not as a *preventive* of disease not yet established in the economy.

The *health reform* is to *anticipate*; to *cure* is to do away with *present* pathological conditions in the system. There is quite a difference between the two ideas, as all intelligent minds must at once observe. The first idea the people (a majority of them, at least) and the drugopathic profession may comprehend without any difficulty, if they will, but the second they can not under the present condition of things.

To be able to do this, the masses must have a thorough knowledge of the human economy in all its parts and bearings, anatomical, physiological, pathological, chemical, and mechanical. This they do not possess.

Drugs and water bear no resemblance to each other at all, and the drug practitioner will only do harm if he steps out of the drugopathic into the hydropathic harness. Why is this? Is he not educated? Yes, so far as his education goes; but his knowledge extends principally in the domain of anatomy, chemistry, and pathology, and even in these two last is anything but satisfactory to himself or any one else. Physiology and the laws and agencies of nature, and their relative bearing and influence one upon the other, is almost totally unknown, or, if known, entirely unheeded. 'Tis true he exchanges the drug for water, yet water is his drug with which disease is to be drowned instead of poisoned out.

This gives us one great source of mischief by which both *Hydropathy* and the people are the sufferers thereby. The patients die, establishments are broken up, and *Hydropathy*, of course, must bear all this censure.

Thus the people, tired and sick of drugs and doctors, take the matter in hand for themselves, and with the old and antiquated notions, false habits, and ignorance clinging to them, they go to work, and what work it is surely! The Mosaic account of the flood in Noah's day is scarcely to be compared to it, yet once in a while, even under the *mal-treatment* of quacks and the worse treatment at home, a case recovers; but for a lifetime, or as long as the individual may live, the only song he will be able to chant will be Symes' "Song of the North Pole," "and so *Hydropathy* we have tried, and found it a complete failure." This is the essential testimony given, and under the circumstances is it not quite rational?

But what is *Hydropathy*? It is not drugs, nor drugs and water, or water and drugs; it is not water as drugs, nor the indiscriminate use of water; it is not the use of much water; it is not the use of cold water; and finally, it is not the exclusive use of water. It is the use of all the agencies in the cure of disease by which the economy is originated, preserved, and perpetuated in nature. It is the complete bringing of the patient under all the laws of his physical, mental, and moral being. In a word, it is "*Hygeio-Therapia*."

Now 'tis true water is one of these "agencies," and its presence and influence, to a certain degree, is demanded by the laws of man's being. But this is not all, much less its indiscriminate, outrageous, unphysiological use. Neither does it cure; 'tis only one condition of cure. The "*ORGANIC POWER*" is that which cures, and it is only enabled to do so by the presence and use of those "agencies," regulated strictly according to the established laws of physiology demanded in the special case. Thus we may see how all *kinds* of disease may be cured at a good establishment, but *not* all *degrees* of disease; and thus we may see how easily blunders of the most dangerous character may be made in the domain of *Hydropathy* by careless, ignorant, and egotistical prescribers, albeit great popularity, fascinating address, and the puffing principle may enable some to make their way for a time, no matter how unscientific and killing their use of the elements of nature's *materia medica* may be.

The great danger of both practitioners and people is in overdoing, and this results from ignorance of the truth as it is in physiology, and as it is revealed in nature and the human economy; without this, *Hydropathy*, like *Drugopathy*, will degenerate from a matter of principle to that of mere routine, and thus will end the "great revolution." In too many establishments the process of cure has been but a routine of baths, and these mostly cold and severe. Patients take baths too often as a matter of duty, at the same time dreading it, or because they think if one bath is good two would be more so, and thus double the time if not the number of baths. All this is out of place at all times, and dangerous in low or atonic states of the system, when the vitality must be husbanded with great care, and where one bath may turn the scale against the chance of recovery, and the Water-Cure physician could have the consolation that his patient "didn't die of drugs." Such cases are found at home and abroad, as all experience testifies. *Hydropathy*, as a system of medication, can

only live through and by a dissemination of the necessary light and knowledge with it. But for M.D.'s, with a false medical education, or the people, who have none at all, to undertake to use and understand the principles and practice of "*Hygeio-Therapia*" by reading a book or report of some case treated at the "greatest and best water-cure in the Union," is all sheer nonsense, and in the end will prove a bitter disappointment, if not a positive injury.

"YELLOW SPRINGS WATER-CURE," OHIO.

THE PHYSICIAN vs. THE DOCTOR.

The world has long been led and ruled by titles. Even "Young America," with all his abhorrence of titles—such as "His Majesty," "Lord," "Duke," etc.—covets the title of "Esq.," "Col.," or "Hon." Even they who are the acknowledged conservators of the health and well-being of the race more often aspire after a title than after truth in a science or the well-being of community. Witness this in the eagerness with which young men seek some profession, and after acquiring some title sink into a state of mental torpidity; hire an office, and, like spiders, wait for a victim. The world abounds with such drones, and 'tis time "Young America" was aroused to his duty. 'Tis noble in him to aspire for something more, some higher plane, but why selfishly, after a few years' study, retain that which he so much desired and which the world so much needs.

Although he disdains titles, and looks with contempt upon one of England's "Lords," yet he accepts eagerly and with pride a title his "*Alma Mater*" confers upon him, however he may knowingly be unqualified to receive it.

Worth should determine our value, not titles. The Doctor worships his title, and expects it to pass him "scot free" wherever he may choose to present his credentials. Not so the Physician; he enters the study with heaven-born motives; his rank is high. Titles and distinctions are as naught to him. He leaves his "*Alma Mater*" with his promptings rather increased than diminished. His whole soul reaches out to humanity. He becomes emphatically the teacher. Instead of growing fat upon the misfortunes of others, he tries to alleviate human woes and sufferings. His study is now the universe, and nature in her simplicity and variety yields to him her treasures. He is no doubt termed an enthusiast. We need such; the term to me is worth all other titles conferred. It is significant of honesty, of a noble mind. The world has been blessed by enthusiasts. Luther was an enthusiast. Galileo was an enthusiast; and although he signed a recantation, he did not refuse to drink at the fountains of nature, for he secretly loved her manifestations, and we this day are blessed by his enthusiasm.

Sir Isaac Newton, too, did not pass unscathed the fiery ordeal; yet who is there at this day that is not proud of his experiments, and still more dignified to be able to rehearse his investigations and conclusions? Who is there that is not familiar with the story of Newton and the apple, or the soap bubbles? Every schoolboy can rehearse them. The Physician need not repine, then, that he is anathematized as an enthusiast.

It is he who must pave the way for a higher life. First the physical, then the spiritual, has

been oft repeated; and to him it comes big with meaning. As the "Physician," he teaches the true laws of life; strives for the cultivation of the intellect, and not the passions; teaches that "we should eat to live, and not that we live to eat;" that this mortal body is for the development of our spiritual, and not for an apothecary-shop; and that happiness here and hereafter depends upon how we use these temples in which we dwell. Thus is his work noble, and he ennobled in proportion as his soul is in his work. Thus he is antagonizing the Doctor; he is maintained by making people and community better; the Doctor loses his maintenance as they are enlightened.

E. H. P.

MORNING AND HEALTH.

JULY 13, 1858, half-past three o'clock in the morning. Why, truly I am awake! I feel considerably warm and prostrated. What a hot night we have had! How the birds are singing all round the house as they stand perched in the apple trees! What a melodious concert! Shall I get up? There is only a faint twilight yet. The light of the moon is still visible on the carpet. I might lie an hour and a half longer yet and then be up by five; but I have quite a notion to go along the road and hear how much the birds do sing so early in the morning, and see day spread itself over the surrounding country. I will rise, dress quick, and start. But first I will obtain some of that pure, cool water from the well and apply it to my heated face, and also slake my thirst and brace my stomach with a draught of it. Bright, sparkling water! how precious thou art! Well, I have emerged. How cool and delicious is this morning air! By contact with it my drooping muscles gather up themselves for effort with new vigor. How far shall I walk? There are now just seventy-five minutes till five o'clock. I will walk on till the half of this is expired, and then return. The sun's disc is not yet to be seen, but there lie those rolling waves of land bathed in dewy mist. If any one wishes to see illustrated the manner in which vegetation receives during the continuance of dry weather the moisture which is essential to its life, let him come forth and look upon that small rain of dew which is distilling so gently upon every fiber of every leaf and flower that is growing, and he will no longer wonder that, in the language of the Psalmist, "the little hills rejoice on every side; the valleys are covered over with corn; they shout for joy, they also sing." This head of timothy which I have broken off is thoroughly saturated with dewy moisture, and it stands in numerous drops upon those corn leaves. Thus does our heavenly Father "crown the year with his goodness;" thus do his "paths drop fatness." What a loaded table of divine bounty is the scene around me! Wheat and corn, grass and fruits, are growing in rich profusion and variety! What a beautiful and refreshing emerald color is cast over the whole except where the dew has given a silvery hue to the fields of heavy grass! Yonder, embosomed in this sea of green, is a farmer's red house, vividly contrasting with the surrounding color. I could scarcely have been astir first, for there, on the road to the right, with broad shoulders, in shirt sleeves and straw hat, is a

farmer looking around. But I must return. There is Sol, the glorious and beneficent king of day, showing his clear, bright face just above the forest trees. What a flood of golden light he has shed over the scene! In what varied hues the earth is now presented to the gaze! How distinct every object now becomes! Yonder is the white school-house, and its proper companion, the church, with its heaven-pointing spire. And there is the curling wood-smoke rising as morning incense toward the sky, from this wide, verdant, and richly decorated altar of nature, built by the hand of the Supreme Architect. How exhilarating to survey this picture! to breathe this balmy air; Heaven's own nectar for the sick, the weary, and desponding! What a scene for a poet! It is poetry itself. Every twig, leaf, flower, bunch of fruit, waving wheat stem, bird with musical throat, pencil of light, and habitation of man is a rich stanza; and all the surrounding features of Nature's beautiful face combined in one would furnish a whole ream of poetry. Why, thus stimulated, I am almost tempted to perpetrate a piece of poetry myself, only that I am restrained by the fear that if written it would look like doggerel. All you who can or would try to produce such effusions I would advise to come and bathe your brow and dip your pen in the golden rays of the rising sun, instead of the pale, sickly rays of the midnight lamp, and you shall find how the internal fires will be kindled, and come forth in brilliant currents from the point of your steel. By the way, I wish some slumbering genius of poetic power would be roused up to write an epic with Washington for a hero and liberty for a subject. It would be a worthy theme. All ye languishing ones, all ye gloomy ones, and ye sick ones, come and drink a large and willing draught from Nature's morning goblet, and it shall be worth more to you than all the drugged and costly potions that may be offered to you. All ye youthful ones! would you be strong in body, vigorous in mind, and have the handsome glow of health upon your countenance? would you be cheerful, happy, prepared to engage usefully and successfully in the battle of life, instead of being sickly, weak in body, inefficient in mind, full of fears, tremors, and despondency? then no longer indulge in late hours at night and late hours in the morning; no longer lie steeping in bed, perhaps in feathers, when you should be up and alert; no longer conclude that to move your limbs is to die, but arise, freely apply pure water, put on a pair of strong shoes, if you think it is too cool put around you a warm garment and sally forth on foot, resolved to see the first rays of the bright sun. Walk a mile every morning, or less than this if you can not accomplish as much at first. Invigorated by exercise, with a plentiful supply of pure oxygen in your lungs, and a good appetite for your breakfast, you will feel cheerful and prepared for the duties of the day. Remember the old rhyme,

Early to bed and early to rise
Makes a man healthy, wealthy, and wise.

Ohio.

G. S.

FOR THREE DOLLARS, in advance, a copy of LIFE ILLUSTRATED (weekly), THE PHRENOLOGICAL JOURNAL, and THE WATER-CURE JOURNAL, will be sent a year to one address. Now is the time to subscribe.

MY SACHEL.

BY H. H. HOPE.

CHAPTER IX.—THE TWIN CHILDREN.

It is creditable to human nature to see how well and wisely the Creator dispenses his gifts, that, after all, the difference which we see in persons is one which exists in variety of power, rather than in great bestowment on the one hand and little or none on the other. Our estimate of ability is by no means of a just order. Paul knew that the All-Good gave different gifts to different persons, and that he judged foolishly who set up a superior claim to notice on the score of some special bestowment.

In almost all instances first acquaintance with Peggy was not pleasant. She was taciturn, except to those with whom she was intimate. She was not morose; she simply kept her speech, and in doing so kept her thoughts. She was a good thinker, compact, concise, conscientious, and conformable to right; she was as a thinker, as she was as a simple woman, judged from her outside, not at all prepossessing; to those to whom he did not talk she was particularly un-prepossessing. But be patient and wait till you and she were friends, and no inhabitant of that village could discourse more acceptably on all subjects where native good sense was required, and where great learning was not required.

On adopting these twin children, she at once determined her own course. They were bound to her, under the laws of the State, till such time as made them able and qualified to choose their own guardian. This would be at the age of fourteen. By the time this period arrived, she was in hope that both of them would have taken on the bent she intended to give them, and that they would readily retain it all their lives. Black though she was, she determined that their natural powers should be cultivated to the highest degree. She had been a close and patient observer and gatherer of facts, as most persons are who have no learning from books, and so had acquired a retentiveness of memory that was almost marvelous. If one did a thing and wished it forgotten, he must look out and not let Peggy see him do it. She would tell all about it twenty years afterward, and mention little circumstances with a minuteness that was highly interesting. Among the things to which she gave attention was the most of all neglected things in her day—HEALTH. She had noticed some persons to be almost always sick; other persons to be almost always well; a few always well. She started thus from a point in her thinking, and gradually, under an accumulation of facts, drew conclusions. These were satisfactory to her, and in their light she made up her mind to act with reference to her twin babes.

1. She said they should have good food, and she would not give them any medicine. If they were sick, she would not have doctor-stuff put down their little throats. If they were sick, she would know the reason of it, if possible, to find it out; and if she could find it, she would set to work to counteract it. It was her notion that the cause ceasing, the effect would cease. She intended to deal with causes as much as possible, and only with effects when she could not help it. It was clear in her mind that the sickness of children

arose from want of attention to their food in its preparation, and from carelessness in administering it. She resolved, therefore, to begin with the twins on a basis of correctness, which comprised, as she said, the following things:

They were to be washed daily.

To have their clothes made so that they could use their legs.

To have their clothes kept clean—those which were next to their bodies. To have food four times in the day and once in the night till six months old; after that four times a day, but not at all in the night. To have no cradle rocking sideways; but, if she had one at all, to have it rock *lengthwise*, so that the motion should be parallel to the length of their bodies, and that they should not be squint-eyed. She had known, she said, children were made squint-eyed from nothing else than being rocked in a cradle sideways. If a person asked to know its effects, let him try lying down and be rocked after that fashion. She said that persons at sea were much sicker when the vessel rolled than when it fell, and, for her part, she believed much of the apparent suffering grows out from *that* motion. She preferred that *her* babes should not be rocked at all. And if she had only one—though she was glad she had two, and would not care if she had four—on the whole, she thought four would be pleasanter than two, if she had a girl to help take care of them. But if she had only one, it should not be rocked—it should go to bed and lie as a Christian baby should. But inasmuch as there were two, she was forced to have a cradle, so that she could trot one to sleep, and the other rock to sleep in the cradle.

She said that they should have *light*. She believed in light. Light strengthened *her*. She always felt better in the daytime, and much better when the sun shone bright and beautiful. Light, she said, was a symbol of God. Jesus is described as *the Light*, and for her part, she felt that light was life. She had noticed that all animals were more elastic, more vivacious in the daytime. She had heard Charles Furman, one of the stage drivers on the Telegraph line of stages, say that four horses would last on the stage one quarter longer driven in the daytime than driven in the night, and she thought it might be true. She had noticed that vines growing in the dark always made their way toward a chink in the wall. She had seen in her younger days on the Hudson, among the Palisades, down among the clefts of the rocks, twenty to thirty feet below the surface, little plants growing and lifting themselves up, *struggling to the light*, and she thought light must have a hardening effect on the body. At any rate, she was firm in the resolution to submit her twins to daily exposure in the sun.

She should make no difference in this respect between them because one was a girl; she had a body as much as though she were a boy. She ate as much as her brother; she slept as much, and *seemed* to her to have all the functions of a human creature, though she was a girl. She knew it was fashionable to keep girls from the sun, lest they should be *tanned*. For her part, she had good reason not to be ashamed of a dark skin, and her child must take to early exposure, that she might grow up in the fear of the Lord, and understand his statutes. Thus every day these chil-

dren were laid to sleep in the brightest part of the room, only placed that a bright *glare* did not shine into their faces.

She had another peculiarity—a strange notion about their dress. She said that more children suffered from over-clothing than from lack of clothing, and that her children should be reared to know that they had a *skin*. Evidently man was made to live with less clothing than he generally wore, and for her part, she was sure it weakened those who indulged in it. As her twins were to depend on themselves when they had grown up, they must take their seasoning early. These were the notions this adopted mother had. They were thought queer enough by those who, in their intercourse with their own children, traversed every one of them. But Peggy was very independent, and could afford to insist on her own way, and the babes ended the first year of their living under such ideas of life as these I have stated Peggy entertained.

When they were a year old, Peggy was exercised in mind about them. Peggy was a Christian, and she felt conscientious in regard to the position she held. She had stepped forward and taken these young ones from the open, devouring jaws of the poor-house; and now she was bound to see them educated in the nurture and admonition of the Lord. She thought they ought to be baptized. She had heard the mother's name, and had heard the mother mention the name of her husband, and so she thought it best to have them bear the names of their parents. One thing she was positive about, however. She would not have anybody hold these children when they were baptized but herself, and she would have them baptized in the meeting-house. So on a Sunday she spoke to the minister, and said that she should like to see him some time in the week at her house for a little while, and he said he would come. In the course of a few days he came, and the following conversation ensued:

"Mr. Zabriskie, I have asked you to my poor home to talk with you about the baptism of my children. I wish to place them in the keeping of God by some public act of mine, that he and I may unitedly stand pledged before all to their support. You know how ignorant I am, and that I need help, and as I am a Christian, and believe in public dedications, I want my children dedicated to God. It is the practice, I know, to dedicate meeting-houses, and in some cases vessels used in churches are consecrated, and as I want these two children to become vessels of honor, I ask for their baptism."

"Peggy," the minister replied, "I am glad to hear you speak thus, and as our communion comes off in two weeks, I will have you wait till that occasion, and then it shall be done."

"Thank you! Thank you, sir! I shall feel so much better when they shall, by a public act, bear their parents' names, and shall be placed under the special care of God. Perhaps I am superstitious about it. If I am, those who know me will easily forget it and pity me, for I have had my sorrows, and I bear great throes about these babes."

"Well, Peggy, I have watched you since you took these children in charge, and I shall ever feel grateful to you for the noble and substantial testimony you have borne to Christianity, in the

taking and nursing these children; and I believe that for this testimony you will have given to you a satisfactory recompense. Bring the children to the meeting on communion-day." He arose, and was gone.

It was a lovely day, and as rumor had gone out telling every body that something was to take place at church that Sabbath, the house was full. Mr. Zabriskie preached from the text, James, 2d chapter, 9th verse. He was a good reasoner, had fine imagination and large language, and withal had a warm, loving heart in his bosom, filled to its brim with the love of Christ. He probed the people that day like a skillful surgeon his wounded patients. He searched out their defects, and held them up to their view, and he did it kindly. Kindliness is a Christian virtue. It is a great attainment to reprove another in the spirit of Him who *gave* himself for others. I was greatly interested in the sermon, but more interested in the grand application when the minister announced "that the ordinance of baptism would be administered to the two children adopted by Christ's servant, Peggy, a woman," he was pleased to say, "who in all her daily life adorned the Gospel." And then turning to her, he said, "Peggy, step forward;" and up rose this large black woman, dressed in her snuff-colored silk gown, and holding on her arms the two children. "What are their names, Peggy?" asked the minister. "Charlie and Annie Foster," she replied; and to those names were they then and there wedded as long as mortal life lasted. I sat where I could see Peggy, and where I could see the audience. She was beautiful. You may laugh at me if you choose, but I repeat it, she was beautiful. Her whole face glowed with inspiration, and it controlled and fashioned it. Hundreds around the house were in tears, and from that day till I left the place that occasion was remembered. Along with the baptism of those little children, both the minister and herself seemed to receive the baptism of the Spirit, and to grow rapidly thereafter in all Christian grace.

BIBLE DIETETICS.

MESSRS. EDITORS—Will you allow a layman to preach a short sermon for the benefit of the readers of the WATER-CURE JOURNAL. My text may be found in 1 Tim. iv. 1-4:

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils;

"Speaking lies in hypocrisy; having their conscience seared with a hot iron;

"Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth.

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

This language evidently refers to the "man of sin," the Romish Church. "Forbidding to marry," refers to the law enjoining perpetual celibacy on the priesthood. "Abstaining from meats," refers to their protracted Lent, in which its members are forbidden to eat meat. Now is it not plainly inferable that *meats* (that is, flesh) were designed as a part of man's diet; "which (meats) God hath

created to be received with thanksgiving;" "for every creature of God is good, and nothing to be refused." Now, you may not consider it your province to reconcile physiology and revelation; but one thing is certain, a number of those who take the Scriptures as their guide will not discontinue the use of flesh so long as they conceive the use of it to be sanctioned by divine authority.

R. COLLIER.

REMARKS.

Friend Collier, your preachment proves too much. The Bible declares in the most emphatic language that some animals are not fit to eat. And if you construe the declaration that every creature of God is to be eaten because it is good, and that everything which is not to be refused is to be swallowed, it is your business and not ours to reconcile, not physiology with revelation, but the Bible with itself. The Bible teaches us many applications of things good and useful *per se*, besides eating them. We find no difficulty in making the truths of science and the teachings of revelation harmonize. When they seem to conflict, or when the Bible seems to be in contradiction with itself, before discarding either, see if you can not find some better rule of interpretation.

REMINISCENCES OF GRAEFENBERG.—No. 2.*

FIRST EXPERIENCE IN WATER-CURE.

Early in the morning Priessnitz came into our room, followed by Franz, the bathman, and by Irwine, who lent himself as interpreter. I saw before me a medium-sized person, with weather-beaten features; a complexion which would have been fair but for deep sunburn; eyes of blue, inclining to gray; thin, light-brown hair, touched in with silver, and an expression reserved, composed, grave, and earnest. He sometimes smiled very pleasantly, but he spoke little, and wore, in general, an air of quiet, simple dignity. Altogether, I felt as if I were in the presence of a kindly-tempered man of superior mind, accustomed to command, and habitually confident in his own powers. I afterward observed that he kept the same impassive self-possession in the presence of every one, were it even the highest noble of the Austrian empire.

He listened to a brief history of my malady, seeming very indifferent to its past symptoms, but examining attentively the color of my skin and the development of my muscles. He then ordered the wet sheet to be spread, and signed me to stretch myself in it. As soon as I had measured my length on the dripping linen, Franz folded me up rapidly, and then packed me thickly in blankets and coverlets, as if I were a batch of dough set away to rise. Neuville followed my damp example, and our teeth were soon chattering in chilly sympathy. Having noted the intensity of our ague, as if it were a means of judging what degree of vigor in the treatment we could bear, Priessnitz marched off to survey the agonies of Irwine and Burroughs. Neuville and I remained as fixed, and nearly as moist, as King Log in the pond, but in a state of anguish far beyond the capacities of that solid potentate. We were so cold that we could not speak plainly, and shivered until our bedsteads caught the infection. Then a change came—a graduated, almost unconscious change to warmth—and, at the end of ten minutes, it was hard to say whether we were uncomfortable or not. A few minutes more brought a sensation of absolute physical pleasure, and I began to think that, after all, water was my element, and that it was quite a mistake that I was not furnished with tasty red fins like a perch, or a convenient long tail, for sculling, like a polliwog.

Just at this pleasant stage of the experiment, when I would have been glad to continue it longer, Priessnitz came back, and declared us ready for the plunge-bath.

* "European Acquaintance." By J. W. De Forest. New York: Harper & Brothers.

Franz turned up the blanket so as to leave my feet and ankles free, shod me with a pair of straw slippers, set me unsteadily upright, like a staggering ninopin, took firm hold of my envelopments behind, and started me on my pilgrimage. I set off at the rate of a furlong an hour, which was the top of my possible speed under the circumstances. Forming a little procession, with Priessnitz ahead as the officiating priest, then myself as the walking corpse, and then Franz as sexton, we moved solemnly on until we reached a stairway leading into a most gloomy and low-spirited cellar. Dank, rude, dirty flagstones were visible at the bottom, while from an unseen corner bubbled the threatening voice of a runlet of water. The stair was so steep and the steps so narrow that it seemed impossible to descend without pitching forward; but, confiding myself desperately to the attraction of gravitation, I cautiously raised my left foot, made a pivot of the right one, wheeled half a diameter, settled carefully down six inches, wheeled back again to a front face, brought my dextral foot down, and found myself on the first step. Ten repetitions of this delicate and complicated maneuver carried me to the flooring of the cellar.

Franz now engineered me into a side room, and halted me alongside of an oblong cistern, brimming with black water, supplied by a brooklet, which fell into it with a perpetual chilly gurgle. In a moment his practiced fingers had peeled me like an orange, only far quicker than any orange was ever yet stripped of its envelope. As I shuffled off the last tag of that humid coil, the steam curled up from my body as from an acceptable sacrifice, or an ear of hot-boiled corn. Priessnitz pointed to the cistern, like an angel of destiny signing to my tomb, and I bolted into it in a hurry, as wise people always bolt out of the frying-pan into the fire, when there is no help for it. In a minute my whole surface was so perfectly iced that it felt hard, smooth, and glossy, like a skin of marble. I got out on the first symptom of permission, when Franz set about rubbing me down with a new linen sheet, still possessed of all its native asperity. If I had been a mammoth or an ichthyosaurus, with a cuticle a foot thick, he could not have put more emphasis into his efforts to bring my blood back to a vigorous circulation. Priessnitz joined in as if he enjoyed the exercise, and honored me with a certain attraction from his knowing fingers. Then, after examining me, to see if I grew healthfully rosy under the excitement, he signed me to throw a dry sheet over my shoulders, and give myself an air-bath before a window into which a fresh morning breeze was pouring. Holding tight with both hands to the corners of the sheet, I flapped my linen wings as if I were some gigantic bat or butterfly about to take flight through the orifice, and soar away over the meadows. "Goot!" said Priessnitz, nodding his solemn head in token of ample satisfaction; and, folding my drapery around me, I marched up stairs, like a statue looking for a pedestal, or a belated ghost returning to its church-yard. I met Neuville descending with a stiffness of dignity which made me think of Bunker Hill Monument walking down to get a bath in the harbor; so wofully solemn, so dubious about his footing, so bolt upright and yet so tottering, that he would have shaken the gravity of a pyramid, or moved a weeping crocodile to laughter. Once more in the double-bedded chamber, I gave myself a few hurried rubs of supererogation, and was about dressing, when Neuville and Franz reappeared from the lower regions. With shivering fingers I seized my thick under-wrapper, and proceeded to don it with a glorious sense of anticipatory comfort. But that atrocious Franz saw it, snatched it, tucked it under his arm, made a grab next at my drawers and stockings, and then signified, by menacing signs, that I was to leave my cloak on its nail. No luckless urchin in Dotheboys Hall was ever stripped half so pitilessly. As for Neuville, who had been toasting himself over American fires through the mediocre chill of a Florentine winter, and was as sensitive to wind as a butterfly, or a weathercock, or Mr. Jarndyce himself, he was despoiled with the same hyperborean unkindness. Out we went, nearly as thinly dressed as Adam and Eve, but leaving no Paradise behind us; forth we hurried, driven by Franz, that bald-headed cherub, horribly armed with a wet sheet; away into the woods we fled, to wander like Cains, and drink three or four tumblers of water before we might venture back to breakfast.

I took my first taste at the House fountain, and swallowed a pint with difficulty. I seemed to be choke-full of water; oozing with it at every pore, like the earth in spring time; ready to brim over with it if I were turned over so little off my perpendicular; fit to boil and steam

like a tea-kettle, should I incautiously venture near a fire. It is astonishing how much moisture can be absorbed into the system through the skin; how nearly a man can resemble a water-logged ship or a dropsical cucumber.

It was a raw, misty morning, as are nearly all Graefenberg mornings, and the chill humidity crept like a breath of ice through our thin remainder of raiment. Loose and shaky, from our coat-skirts to our teeth, we ambled up the hill back of the Establishment, in hopes of sheltering ourselves in its woods from an ill-dispositioned wind, which blows, year in and year out, over those unfortunate landscapes. People passed us or met us every minute; some just starting out, in a state of aguish misery; some returning, rosy and happy in their triumphant reaction. The wide path, moistened here and there by spacious puddles, entered the forest, and wound gradually up the mountain. At every hundred yards or so smaller tracks diverged through the thickets, or a bubbling fountain reminded the passer that it was time to quench his thirst, if he had any. There must have been twenty miles of pathway around Graefenberg, all, or nearly all of which had been paid for out of a small weekly tax levied on the patients. Several score of fountains, some of them mere wooden troughs, others basins or obelisks of stone, had been erected by means of this same revenue. Then there was a bronzed lion, and two other monuments of considerable cost, dedicated to the honor of Priessnitz, one by the Prussian patients, one by the Hungarians, and the third, I believe, by some German nobles.

Now and then we found some favorite fountain surrounded by invalids, chatting cosily, or pausing to drain their cups, and reminding one of a parcel of hens clucking and drinking about a water-trough. Neuville and I made a very respectable pedestrian effort that morning, and returned to the house with anxious voids in our stomachs, notwithstanding that we occasionally stopped to refill them with water. I should have mentioned that Franz had scurried us with broad linen bandages, of which the two first turns were wet, and the two last dry, so as to constitute altogether a kind of towel-and-water poultice. This is the finest digestive aid or curative that I know of; as much superior to stomachic pills and cordials as it is nearer to nature.

Breakfast was on the table, as it had been for two hours, when we entered the eating-hall. Like the last night's supper, it consisted of sweet and sour milk, with the usual rye and barley bread. By the time we had swallowed a disgraceful quantity of this simple nutriment, our waist bandages were dry, and required a new wetting. Then we repaired to a booth and bought stout canes, with iron foot-spikes and curved handles, the thickest and fiercest that could be had. Then we debated whether we should get drinking-horns to wear over our shoulders, or drinking-cups to carry in our pockets. At last we decided in favor of the cups, and resolved to visit Friewaldau after dinner, and choose some handsome ones of Bohemian glass. Then eleven o'clock arrived, and Franz had us away to sit face to face, for fifteen minutes, in tubs of cold water, at the end of which he polished us off with wet sheets in lieu of sand-paper. Then we got ashamed of the effeminacy of hats, and walked out conspicuously under bare polls and green umbrellas. At one o'clock came dinner, which gave us hard work in the digestive and peripatetic line for some hours afterward. At five, Franz wanted to put us in the wet sheet again, and would not take "no" for an answer. Then we had to walk half an hour or more to get warm; and, by the time we returned, it was necessary to eat more sour milk and mahogany. Then we remoistened bandages, preparatory to trotting for an hour or two up and down the great, ill-lighted hall, in company with scores of other uncomfortable people. The room was naturally chilly, built so expressly and by malice aforethought, as I believe; in addition to which, that rascally superintendent delighted in throwing open an elevated range of windows, thereby giving copious ingress to a damp wind that wandered among our shivering forms like the ghost of a wet sheet. Nine o'clock sent Franz after us, who insisted on wetting our bandages and putting us immediately to bed, in as comfortable a state as half-drowned puppies. Repeatedly in the night we woke, aching with cold, for our rations of bed-clothing were still restricted to a single blanket. At five in the morning Franz was upon us, like the Philistines upon Samson, or like Samson upon the Philistines (for it seems to have been nip and tuck between those old fellows, dragging us down again into those awful nether regions of wet pavements, brooks, and cisterns).

It was astonishing how rapidly we became fanaticized under the influence of the cure and the example of our fellow-invalids. Before a week was over I had discarded all my woolen garments of every cut, and wore linen from head to foot in a temperature like that of a New England March or a Charleston December. It blew every minute, and rained nearly as often; yet we caught no colds, and were savagely indifferent to our discomforts. All this, too, was in despite of sarcastic declarations, made on our arrival, that we would dress and behave like civilized people, and not like the slouching, bare-headed, bare-footed fanatics around us.

It was also remarkable how this general carelessness in exteriors depreciated the average beauty of the patients. Among the five hundred persons who were under cure in Graefenberg and Friewaldau, there must have been a number with some natural claims to comeliness; but by dint of shabby clothes, cropped hair, and neglected beards, this favored few had melted away into the great aggregate of ugliness, or retained, like Lucifer, only a doubtful halo of former beauty. One of our party, a man of sensitive nerves, complained that the daily spectacle of such a deteriorated humanity made him unwell, and that he never should convalesce until he could see some handsome people.

The Month.

NEW YORK, SEPTEMBER, 1858.

WATER.

"To the days of the aged it addeth length,
To the might of the strong it addeth strength.
It freshens the heart, it brightens the sight,
'Tis like quaffing a goblet of morning light."

TOPICS OF THE MONTH.

BY R. T. TRALL, M.D.

THE ONE THING NEEDFUL.—From some thousands of places, scattered all over the American continent, including nearly all of the prominent places in the United States and Territories, the Canadas and other British Provinces, the West Indies, and even Mexico and South America, comes a call for Water-Cure physicians and lecturers. Our system has been heard of all over the civilized world; but it is not well understood, save in very few places and by very few persons. Even of those who read our journals and books, a very small proportion really study the subject; they do not find time or inclination to investigate its premises, and trace its multitudinous problems through all the winding mazes of physiology, pathology, and therapeutics. Hence their liability to be deceived by the doctors who oppose and misrepresent us, and to be misled by the "ignorant charlatans" who "pitch in" to Hygieio-Therapy, because it affords an opportunity for a temporary business or profitable trade. And hence the pressing need for teachers whose hearts and souls are in the cause; and who will not only demonstrate its utility and all-sufficiency in practice, but who will also, in familiar talk with the people, in parlor conversations, and in public lectures in school-rooms, town-halls, or churches, explain its true theory.

We fully believe that one thousand male and quite as many female physicians of our school could, during the next six months, find pleasant locations and profitable employment in this ample field of all the world. And before such an army of reformers, diseases, doctors, drugs, and death would flee as grasshoppers disappear in a violent shower. But where are we to get them? The twenty graduates of our last school term were long since disposed of. Some half-a-dozen will probably graduate at the end of our summer term. Those who can offer the best inducements will

secure their services. But so far as supplying the general demand is concerned, these are like a drop in the bucket. And if our next school term numbers one hundred students, and graduates fifty M. D.'s, it will take more years than counts a generation to supply the demand at this rate.

As a specimen of the communications with which we are literally flooded, we submit the following, and leave the subject to whom it may concern:

PALESTINE, ANDERSON CO., TEXAS, July 11, 1858.

MESSERS. FOWLER AND WELLS—Can you not send, or induce a regular hydropathic physician to come to this place? A graduate from Dr. Trall's Institute would be preferred—a man whom *you* or *Dr. Trall* would recommend—a man of *moral courage*, as well as *good character*.

There never was a better opening anywhere for establishing a "Water-Cure," than at this place, at this time; the battle is pretty well fought; our system is gaining friends rapidly throughout the country; myself and wife are the only practitioners in this country, and we can not attend to all the calls we have, nor take in half the applicants for the treatment of chronic cases. A Water-Cure M. D. would get practice at once; he would not have to work himself in by slow degrees. I could set him to work forthwith. Do send us help.

The route from New Orleans to Houston, thence by stage to this place; or from New Orleans by steamboat to Alexandria, La., thence by stage to this place.

Yours truly,

B. L. D'SPAIN.

THE VEXED QUESTIONS.—Several correspondents, two of whom call themselves Water-Cure physicians, have written us that they can not see any importance to the subject we are making such an ado about—the nature of disease, the *modus operandi* of medicines, etc. Say they: "Diseases are something to be got rid of, and that's enough." "Medicines have a *modus operandi*, and whether the system acts on them, or they on the system, what's the odds? Effects result; and sick folks are either cured or killed, let the theory be as it will."

We marvel at such reasoning. As though ignorance could be just as valuable for all practical purposes as knowledge! As though it made no difference in our conduct, whether we recognize the doctrine that a man eats a potato, or a potato eats a man! Whether living beings appropriate or reject the things of the universe, or these appropriate or reject the living beings! To our mind the subject is all-important. The progress, the salvation of the human race is involved in the issue. We must *start* right, or we travel forever in the wrong direction. If, on the contrary, our first premises are correct, we are on the road to *all truth*.

S. A. sends us, from Didasko, Ala., an article covering twenty pages of closely written foolscap, on the subject of the nature of disease. It consists mainly of quotations from our articles in reply to Dr. Bedortha, interspersed with comments and criticisms, most of which have as little to do with the argument, as the moon has with green cheese. Its length and irrelevancy preclude its publication—yet as the author, disagreeing with us and with Dr. Bedortha, propounds a theory which is really and entirely original, we give this, the pith of his article:

Since, then, great learning has so mystified this matter, that wise men can not understand it, let us call on the most ignorant person we can find, and he will tell us at once, that it [the disease] is the evil, the enemy, the disease! Well, then, if it be the evil, the enemy, the disease, let us call it so, and consider this question as settled, and quarrel about it no more, but try to teach men in future how to avoid it, and how to contend against it; how to assist the remedial efforts of the system to war against the evil, the enemy, the disease, and restore health, its opposite; for it is any condition of the system that is not health. It is the sick feeling produced by impurities or obstructions in the system, and by mechanical lesions, etc. It is any condition in which the animal or man is not in sound health. Is not this question answered now? We think every one will say so except Dr. Trall, and we see no way for him to get around it. But, perhaps, he will say "fudge!" or *mum*.

Didasko is better at guessing than reasoning. We do say "fudge," most emphatically. We confess our utter "inability" to "get around" it. We could no more get around a paragraph of fudge, than we could dodge an atmosphere of fog. We can, however, walk through fudge or fog in pretty short meter. And after we have made a little daylight to shine into our correspondent's foggy fudge, we are sure he will feel rather pleased than otherwise, that his whole article did not appear in print.

Well, then, Didasko, your theory is precisely such a decision as we should naturally expect from "the most ignorant person that can be found." Disease is *the* disease. Bravo! It is "*the enemy*," "*the evil*!" Is there but one enemy or evil in the universe, that you apply *the* definite article to this? What think you of *the* devil? Is not he, or it, "*the enemy*," "*the evil*," as well? Why, sir, you do not distinguish the evil disease from that other evil—the evil one! Admitting that disease is *an enemy*, *an evil*, that disease *is* disease, the question remains, "*what is* disease?" What is this evil, this enemy? We want to know its nature, its qualities, properties, attributes, its causes and conse-

quences, its rationale, and, in a word, its essence. Any explanation short of this is *fudge*, and nothing else. Your definition of disease means simply, the absence of health, and this is precisely nothing at all.

The absurdity of your argument may be shown by a parallel process of ratiocination, thus: What is a wife? It is *the* female, *the* girl, *the* woman, *the* wife. It is the absence of a husband. Anything that is not a man is a wife. Any animal that is not a husband is a wife. A wife is any condition in which the boy or man is not a sound husband!!

Please study the subject a little more carefully, and then let us hear from you again.

OUR CHALLENGE ACCEPTED—ALMOST.

SHALESVILLE, PORTAGE CO., O., June 16, 1853.

DR. R. T. TRALL—*Dear Sir*: I find in the July number of the WATER-CURE JOURNAL, published by Fowler and Wells, a challenge to any duly accredited allopathic physician, to discuss with us through the public newspapers, the main questions in issue between our respective systems.

You have stated two propositions:

1st. You "affirm that the leading doctrines of the medical profession are false and absurd, and that its practice is more injurious than useful."

2d. You "also affirm, that the leading doctrines of the Hygeio-Therapeutic system are true and rational, and that its practice constitutes a safe and sufficient healing art."

If I understand the meaning of your "Hygeio-Therapeutic system" (of which you will please inform me), and we can agree upon the preliminaries, you may consider your challenge accepted. I have no objection as to the newspaper or periodical the discussion shall be published in, only that my answer shall be every alternate month. The discussion to continue one year, and no longer, only by mutual agreement of the parties.

I hold in my possession a diploma, granted to me by the medical department of the Western Reserve College, located in Cleveland, O., in the year A. D. 1850.

References: P. C. Bennett, M. D., Freedon, Ohio; A. Belding, M. D., Marlboro, Ohio; Drs. Alcorn and Leonard, Ravenna, Ohio; J. T. Smith, M. D., Franklin Mills, Ohio.

Yours respectfully,

J. HAYES.

When we gave out the challenge originally, we stated that our opponent must be a teacher and practitioner, or standard author of the allopathic school, and must also be indorsed by the faculty of one of the schools of Boston, New York, or Philadelphia, as fully competent to discuss the subject. Our object was to call out a champion whose defeat would carry the defeat of his system with it. We have no doubt Dr. Hayes is quite as competent to defend the doctrines of Allopathy, or to attack ours, as one half of the professors. But for us to gain a victory over him (as we certainly should do), would be labor lost. It would have no influence on the public mind. And "the profession," instead of confessing that their system was in the wrong, would re-

pudiate its advocate. They would say that Dr. Hayes was not "good authority."

Dr. Hayes will understand, therefore, that we intend him no disrespect personally; but if we are to pay a thousand dollars for the privilege of serving the public, we do not want to be defeated in the main object. We have no personal interest in exposing the errors of a false system. It does us no harm. We know enough to let it alone. But we are of opinion, that if we can make the people see as we see, there will be an end of drug-medication. We believe that a controversy in the manner we have proposed will accomplish this result, or at least do very much toward its accomplishment. And for this opportunity we are willing to pay.

If we were permitted to choose an antagonist, it would be Professor Martyn Paine, M.D., LL.D., of New York. He is the author of the most elaborate work extant on the Philosophy of Medical Science (Paine's Institutes of Medicine); and his writings probably exercise a greater influence on the practice of medicine in this country than those of any other author, and all the medical journals of the country concur in testifying to his great learning and eminent scholarship. He is, moreover, an experienced teacher and ready writer. If, therefore, any person in the world can successfully defend the allopathic system, or any drug system of medical practice that man is Professor Paine.

And more: we pledge ourselves that if Professor Paine will undertake this controversy, we will take up, *seriatim*, all the doctrines advocated in his works, and we will *prove* them to be false from first to last, *without a single exception*! And in this way we could show to the world how it is that a false system of medication is the cause of more than half of all the diseases and deaths which are known among us. Will Professor Paine risk his reputation and hazard the interests of "the profession" by discussing this matter with us? *Never!*

CONSUMPTION CURERS.—Within a few months, some half-a-dozen distinguished medical men have propounded to the world very different and, in some respects, very conflicting theories and practices in relation to this malady. They come to us from all quarters of the globe. Most eminent on the list is the name of Professor Rokitsky. This physician has found,

as he imagines, the cause of consumption in too much arterialization of the blood, and hence the preventive and curative measure is to increase the venosity of the blood. This reasoning is precisely like that of many physicians who impute fevers and inflammations to "high health," and so bleed and physic us down to the safe standard of low health. Professor Rokitsky would render the whole mass of blood more impure, that is, more venous, by bad air and gross food, and so prevent or cure consumption by killing the patient with putrescency.

Then comes Professor Churchill, of European fame. He professes to have discovered that consumption consists in an undue waste of phosphorus, which he proposes to supply in the shape of the hypophosphites of lime and soda. Regarding this theory and practice of Professor Churchill just as nonsensical, though not quite so injurious, as the theory and practice of Professor Rokitsky, we pass on to the next customer.

This is a Dr. Hall, editor of a medical journal in this city. Professor Hall finds consumption to consist in the formation of tubercles *generally* in the upper portion of the lungs. If these tubercles can be removed or prevented, consumption will be cured or prevented. Clear as mud! Now for the application. Tight lacing, which restrains the action of the lower portion of the lungs, compels the patient to breathe with the upper portion—*ergo*, tight lacing expands the upper portion of the lungs, and so prevents or cures consumption—or ought to. This doctrine, which proposes to keep the breath of life in the mortal body by diminishing the capacity of the breathing organ, is somewhat plausible. The only defect about it is, the Professor happens to be mistaken in his anatomy, his physiology, his therapeutics, his hygiene, his premises, and his conclusions—his everything. It is like John's impracticable chum at the college: "A clever fellow enough, but he didn't know anything." As nature has planned the anatomy of the pulmonary apparatus, the lower portions of the lungs always expand first, and, indeed, the expansion of the upper portion is dependent upon that of the lower portion, so that if the Professor was afflicted with malice instead of ignorance, and really desired to rid the earth of all the fashionable and wasp-waisted belles in Christendom, he could not have hit on a surer method.

Lastly, we will name Dr. B. M. Washington, of Hannibal, Mo. Though no professor, he certainly possesses a few sensible ideas on this subject—too sensible, we fear, for the profession generally to adopt. He imputes consumption and other tuberculous forms of disease to defective assimilation in the lungs, and this is dependent on a want of exercise, by which the blood is insufficiently arterialized, and on gross or excessive alimentation, by which the blood is overloaded with impurities and effete matters.

The practice deducible from the theory of Dr. Washington is simple diet, plenty of pure air, and active persistent exercise, especially such exercises as tend to expand the lungs and develop the chest.

We apprehend that Dr. Washington's plan of medication will not meet with much favor. It is too simple, too natural, too common-sensical. It is no more than every one knows or might know. It lacks all pretensions to occult science. There is no charm of mystery about it; and worse than all, it makes every human being work out his own cure. It makes us think and act for ourselves. Too bad. This will never do. Human beings were made to be doctored, not to work out health.

Not so, however, with the other theories. With Professor Hall for a medical adviser, every fashion plate in the magazines, with the chest reduced till the woman looks verily like "a word of two syllables joined by a hyphen," can exclaim, "See how I cure consumption!"

Under the guidance of Professor Churchill, we may thoughtlessly follow any inclination we happen to have, or indulge in any habits we may have formed, and trust the prevention and the cure of our consumption to the miraculous virtues of the hypophosphites. Who wouldn't rather have a doctor that pays no attention to nature, and lets his patients do whatever they please?

Directed by Professor Rokitansky, the road to health is still more secluded from all the troubles of thought and the cares of action. It is eat, drink, stuff, gorge—the worse things the better; breathe as little as possible, and the most impure air that can be had; render the whole mass of blood as foul as possible. Well, it will cure, and the patients thus cured will stay cured. They will soon become invulnerable to disease of all kinds, except that known as

"inability of the organs to perform their functions."

How long will learned men be deluded by, and a suffering people tolerate, a system of which the above is a fair illustration?

AMERICAN VEGETARIAN SOCIETY.—The ninth annual meeting of the American Vegetarian Society will be held in Philadelphia on Wednesday, Sept. 22. Dr. Alcott, of Massachusetts; Rev. Dr. Metcalfe, of Pennsylvania; Dr. Grimes, of New Jersey; Dr. Muzzey, of Ohio, and other veterans in the cause, are expected to be present. The principal addresses will be delivered in the evening. There is a large society of vegetarians in Philadelphia, many of whose members have never yet tasted of flesh-meat, and among them are parents and grandparents; hence those of our friends who would like to see with their own eyes the living demonstrations of the possibility, or propriety, of subsisting on an exclusively vegetable diet, will do well to attend.

To Correspondents.

Answers in this department are given by DR. TRALL.

CANCERS.—W. B., Rochester, N. Y. We can cure nine cases out of ten, if taken soon after ulceration commences. When seated in the female breast we can almost always cure, if we have the case before the glands of the armpit are much affected; and a majority of cases are curable even at a later period. The time required varies from two or three weeks to as many months.

PROLAPSUS.—C. M., Westfield, Vt. You do not describe the young lady's case with sufficient minuteness to enable us to indicate a plan of home-treatment. You do not say a word about her habits of life. Probably she has prolapsus, and could not be cured by self-treatment. She had better go to a water-cure for a few weeks.

EGGS, BUTTERMILK, AND BANDAGES.—B. R. H. Will you please inform me whether raw eggs are good food? Also, if fresh butter-milk and lobbard-milk are good to make free use at the table? Should a person wearing the wet-girdle or bandage wear it during the whole day, or only a part of the day?

1. No. 2. No. 3. It depends upon who the person is, and what ails him.

FILTERED WATER.—J. D. T. Filtering water through zinc, sand, flannel, and many other porous substances, will remove its vegetable and animal impurities, but not its saline ingredients. It will not make hard water soft.

R. I.—The probability is that your sore eyes are caused by impure blood or a bilious stomach. Attend to them by bathing and diet.

ENLARGED TONSILS.—R. O., Auburn, N. Y. For the last three years I have been troubled with my throat. I feel as if I always want to spit, but I spit little or none. Sometimes my throat feels a little sore; my lungs feel strong and well.

I have been with several doctors; they say that it is an enlargement of the tonsils. One of them has been burning them with blue vitriol and some more such stuff to reduce them in size, but don't seem to have any effect, and he says he will have to cut them out. Please to give me your advice.

Our advice is, let the tonsils alone, and attend to the general health. If you treat the general system properly, the tonsils will not trouble you long.

MERCURIAL DISEASE.—C. P. M., St. Anthony. Most of the symptoms of which you complain are the effects of the drugs you have taken, especially of the mercurials. You had better not undertake active home-treatment, but go to an establishment. You could attend the New York Hygieo-Therapeutic College and take treatment at the same time. The expense would be but a trifle more.

DRUG DISEASE.—P. J. C., Fairland, Ind. Through the WATER-CURE JOURNAL I request an answer. I am a subscriber for the JOURNAL, and so far as I possibly can, considering surrounding influences, am also a practitioner of its pure teachings. I am past "25"—ladies, do not always confess that—school-teaching is my business, from three to nine months a year—love the business. From my first cradling up to four years ago, my diet was hog and sodaed and larded biscuits, good and hot. Between times, when I was sick, and sometimes lest I might be so, I used plentifully of calomel, blue pill, morphine, Dover's powders, aloe in a little "good whisky," and all such like "healing" things. Then for the neuralgia, an inhaling or two per day of chloroform to ease pain. Now, then, what is the order for gatherings in the ears, which have been bothering me for eight years? There is a "running" nearly all the time for four years past, sometimes of a pale green color, and always very offensive. The swellings are in the first openings of the ear, and always more or less swelling under the ears and back of the jaws; and when the swellings are worst, I have a cough that seems very much as though I might cough up some of the top of my lungs; sometimes expectorate a good deal. I am very frequently confined to my bed a whole week when the gatherings are worst. I take daily a cool towel-bath at 10 A.M., and also, on going to bed, wear the "bandage," through the day, loose clothing all the time, and never sleep in the same clothes worn through the day. My diet is principally light bread. I would about as lieve eat a piece of light bread with a little clean soap upon it as a soda biscuit—fruit, potatoes, and such like, and cold water. This summer I use buttermilk. I never use sweet milk, except a little in the winter sometimes; eat no hog nor chicken. I sometimes eat a very little cold boiled beef or mutton. If the foregoing "symptoms" and "cures" are sufficient to give you a clew to my ailments, please advise.

Bad living and worse drugging are the causes of your shattered constitution and complicated maladies. Running sores will probably exist until the system is fully purified. Use coarse flour or meal altogether, and discontinue all flesh food. Strict attention to the general health is all the "remedy" the case admits of. The Hydropathic Encyclopedia will give the needed information.

SCROFULA AND DRUGS.—J. S. Y., Rochester, N. Y. I have a lame hand; have had it five years; when I do not work, my hand gets well; it is a stiffness in the joints. The doctors pronounce it to be scrofula. I think it is the effect of taking drugs. I took them seven years when very young; have not taken any for five years; have found more benefit by reading the WATER-CURE JOURNAL. I use cold water freely inside and out; never drink liquor of any kind; take a little tea; no bacon, pork, nor beef; have a bad stomach; am 29 years old; was in an infirmary five years; had the scrofula bad—thirty running sores at one time; I was turned out incurable; went to a Water-Cure in England and got well. My general health is not bad, but can not endure more than six hours' work a day. I believe my system to be filled with poisonous drugs. I have tried to the utmost of my ability to get good health, but have too much to contend with. Will you please tell me, through the W. C. J., what is the trouble, and what to do to effect a cure?

We do not doubt your statements. Poisonous drugs are the main source of mischief. The electro-chemical baths would assist greatly in their removal.

THE BEARD.—A. B., Annville, Pa. 1. Is there any work published showing the necessity, physiological and moral, of wearing a full beard? If so, where can it be had, who is the author, and what is the price per mail? 2. Can it sensibly affect the health to shave the upper lip, after having been accustomed to wear a moustache for a year and a half?

3. Is it in any way injurious to let the hair grow 12 or 15 inches in length, especially when they are coarse, thick, and curly?

4. Is Dr. Graham's "Science of Human Life" a strictly hygienic work, or a mixture of truth and error?

1. There is no work exclusively devoted to that subject. Graham's "Science of Life" contains an exposition of the physiological principle. 2. Yes. 3. No. 4. Strictly hygienic.

ERYSIPELAS AND CRAMP FITS.—M. L. F., Montrose, Pa. Instead of fine bread, and buckwheat cakes with butter, use coarse bread made of unbolted wheat-meal, and mixed with nothing but atmospheric air and pure water. Bathe regularly every morning on rising.

CANCER OF THE BREAST.—A. S. J., Chicago. We can cure a case of cancer such as you describe, in which the adjacent glands are not affected, the tumor having no deep-seated attachments, and the constitution not much reduced, in one month's time or less. The en-

tire charges, room, board, general treatment, etc., included, will not exceed one hundred dollars. We can not give directions for the treatment of cancers by non-professional persons.

DIETETIC CHARACTER OF MAN.—T. H. D., Albany, Ohio. Will you please answer the following queries through the WATER-CURE JOURNAL?

1. Is salt healthful for animals? If not, why do they love it in their natural state? Why do deer and other animals visit salt places?
2. Does not the Bible teach salt, flesh, and butter to be proper food for man?
3. If the Creator designed the fruits of the earth alone for man's sustenance, why did he not set us the proper example by refusing to eat the veal and butter which Abraham set before him?
4. Why did he give fishes to the multitude which followed him?
5. Why did he command the Jews to eat certain kinds of animals for food?
6. What think you Paul means in Romans xiv. 1, 2, 3?

We can not satisfactorily answer, in a single paragraph, questions concerning which many whole volumes have been written. If T. H. D. is really desirous of studying the subject, he will find our arguments in our standard works. The Hydropathic Encyclopedia, Hydropathy for the People, Graham's Science of Life, Alcott's Vegetable Diet, etc., will put you in possession of the proper data.

GALLOPING CONSUMPTION.—A. E. H., Columbia, Texas. Does a pain in the left side indicate liver disease? I have a friend who is troubled with a pain in the left side, sometimes under the lower ribs and sometimes higher up—what does it indicate? She eats everything that comes before her. Some members of the family have died of consumption. What course would you advise her to follow?

It is not of the least importance what the pain indicates. It is enough, for all practical purposes, that she is rapidly eating herself into the galloping or quick consumption. The proper course for her to follow is to quit eating everything that comes before her, and adopt correct dietetic and other habits.

Business Notices.

Our publications may be obtained of E. G. FULLER & Co., Halifax, Nova Scotia; DE MILL & FILLMORE, St. John, N. B.; A. CHITTENDEN & SON, Portland, O. T.; F. COOMBS, Portland, O. T.; A. R. SHIPLEY & Co., Portland, O. T.; J. B. CLARK, Selma, Ala.; A. HUTCHINSON, Cincinnati, O.; CLEAVES & GUION, Memphis, Tenn.; FORD & GALL, Kingston, Jamaica; H. D. NORRELL, Augusta, Ga.; STRICKLAND & Co., Milwaukee, Wis.; RAYMOND & SELICK, Detroit, Mich.; E. D. STARK, Morgan, O.; HAWKS & BRO., Cleveland, O.; T. S. HAWKS, Buffalo, N. Y.; RUFUS BLANCHARD, Chicago, Ill.; J. R. DEUPREE, Calhoun, Mo.; J. C. MORGAN & Co., New Orleans, La. We shall add to list in subsequent numbers.

WANTED.—At Palestine, Anderson Co., Texas, a Hydropathic Physician. Who will go? It seems to be a good opening.

THE JULY NUMBER commenced the 28th Volume of the AMERICAN PHRENOLOGICAL JOURNAL.

SUBSCRIPTIONS WILL COMMENCE with the month in which the order is received.

SIX MONTHS' SUBSCRIPTIONS will be received at the yearly rates.

CLUBS may be made up of persons receiving their Journals at different post-offices. It often occurs that old subscribers are desirous of making a present of a volume to friends at a distance.

PRESENT SUBSCRIBERS are our main reliance. Those who know the utility of the Journal will work for it, and recommend it to their friends and neighbors, that they too may participate in the benefits of its familiar teachings.

HAVING BEEN a member of a club at some previous time does not entitle persons to renew their subscriptions at club rates, except a new club is formed. Our terms are: for 10 copies (ordered at once) one year, \$5; 5 copies, \$3; single copy, \$1.

SUBSCRIPTIONS for either of our publications—the PHRENOLOGICAL JOURNAL, the WATER-CURE JOURNAL, or LIFE ILLUSTRATED—may be ordered at the same time; but care should be taken to specify particularly which is wanted.

Advertisements.

ADVERTISEMENTS intended for this Journal, to secure insertion, should be sent to the Publishers on or before the 10th of the month previous to the one in which they are to appear. Announcements for the next number should be sent in at once.

TERMS.—Twenty-five cents a line each insertion.



No. 15 LAIGHT STREET, NEW YORK.

DR. R. T. TRALL HAVING ASSO-

ciated in the management of his extensive establishment Drs. Gorton and Smalley, is now more fully prepared to give satisfaction in the treatment and cure of all CURABLE DISEASES, of whatever kind or name. Invalids placing themselves under our care can have the very best security for being treated SKILLFULLY and SCIENTIFICALLY, as we stand the acknowledged head of the HYGIENIC SYSTEM and HEALTH REFORM in the United States—yea, in the world.

Especial attention is now given to *Uterine Diseases and Displacements*, by Mrs. C. L. Smalley, M.D., who has made this class of diseases a SPECIAL study for the past ten years. *Lying-in women* are provided with pleasant apartments, and every convenience calculated to render *parturition easy and natural*.

Boarders, permanent or transient, are provided with pleasant accommodations, and also a STRICTLY PHYSIOLOGICAL DIET.

Our location is pleasant and healthy, being adjacent to St. John's Park, and but a short distance from the Bay and the Hudson River, on the west side of the city.

Drs. Gorton and Smalley (experienced physicians) will attend to out-door practice promptly and efficiently.

R. T. TRALL, M.D., } Physicians
D. A. GORTON, M.D., } and
MRS. C. L. SMALLEY, M.D., } Proprietors.

DR. TAYLOR'S INSTITUTION, 67

West 88th Street, New York, possesses every appliance of Medical Hygiene known to science, and now enjoys popularity and success wholly satisfactory. Our faith in the WATER-CURE is greater than ever, because never using it to disturb the system and destroy its equilibrium by the production of crises, but to soothe and harmonize the vital forces. We believe in the virtue of progress; and while we discard the use of drugs, we do employ other hygienic means with as great success as water, and in cases where the Water-Cure is of no avail. By the Movement-Cure, or Swedish Medical Gymnastics, we act directly upon the circulation and nutrition of any part or organ. Both of us have visited Europe at different times, to investigate this subject; both have received regular courses of instruction in different European institutions; and one of us has just completed a systematic course in the Royal Central Institution of Stockholm, Sweden. The Movement-Cure supplies a place long felt to be needed to carry out a strictly scientific medical treatment by nature's remedies. The compressed air-bath, supplying, as it does, denser air for those with diseased lungs to breathe, is a valuable auxiliary. Indeed, our effort is to surround the patient with such conditions, moral, intellectual, and hygienic, that health must result.

Let us be judged by our success. We pay particular attention to surgical diseases, deformities, etc. References given, and pamphlets on the Movement-Cure and Compressed Air-Bath sent. **GEORGE H. TAYLOR, M.D.**
CHARLES F. TAYLOR, M.D.

N.B. We are the only physicians in America who practice the Movement-Cure, and six or eight of the first physicians in this city are constantly sending us patients afflicted with *paralysis, curvature of the spine, female diseases*, etc., with results to them truly astonishing.

THE BROOKLYN HEIGHTS

Water-Cure Establishment is located at Nos. 63 and 65 Courtland Street, Brooklyn, L.I. Rooms for patients and boarders. Outside practice attended to both in city and country.

G. F. ADAMS, M.D.,
Physician and Proprietor.

DR. BEDORTHA'S WATER-CURE

ESTABLISHMENT is at Saratoga Springs.

MOUNTAIN GLEN WATER-CURE,

Plainfield, N. J. Unrivaled in purity of water and romantic autumn scenery.

One hour and three quarters from New York, by Central Railroad of New Jersey. Call on Dr. Shepard, at FOWLER AND WALLS, or address.

A. UTTER, M.D., Plainfield, N. J.

WATER-CURE FOR LADIES.—DR.

Amelia W. Lines has returned to Williamsburg and taken the very commodious and pleasantly-situated house No. 26 South Fourth, corner of Second Street, which is now ready for the reception of Patients and Boarders.

SARATOGA SPRINGS MEDICAL

AND SURGICAL INSTITUTE, by R. Hamilton, M.D., and M. Calkins, M.D. Hydropathic, Hygienic, Dietetic, Gymnastic, and Medicinal means, with Vapor, Sulphur, and Chemical Baths. Electricity, and Saratoga Springs' Waters used in treatment. Dr. Hamilton devotes especial attention to diseases of females; Dr. Calkins to those of a general and surgical character. Location, opposite Congress Spring and Union Hall. Address

R. HAMILTON, M.D., Saratoga Springs, N. Y.

SARATOGA SPRINGS REMEDIAL

INSTITUTE is open all the year. Special attention is given to *female, lung, and chronic* diseases. For Circular, containing valuable information, address in full, as there is another person of similar name.

SYLVESTER S. STRONG, M.D.

MOUNT PROSPECT WATER-CURE,

Binghamton, N. Y., 215 miles from New York city, by New York and Erie Railroad. For Circular address J. H. NORRIS, M.D., or MARTHA FRENCH, M.D. Truly yours,

J. H. NORRIS.

BINGHAMTON WATER-CURE,

BINGHAMTON, BROOME CO., N. Y.—This establishment has been greatly enlarged and improved during the last spring; and in consideration of what a WATER-CURE should be, this institution is unrivaled. In all of its arrangements—the health, comfort, and convenience of invalids are consulted, and not overlooked, as in many similar "cures." Here home comforts can be found.

The physicians, Dr. Thayer and wife, have had twelve years' experience in treating diseases hydropathically. The success that has attended their practice, and the host of friends who stand by them year after year, is sufficient evidence of their skill as successful practitioners.

Particular attention given to every form of female disease by a physician of their own sex.

Diseases of the throat and lungs will receive a large share of attention.

We have made all forms of sexual disorders our special study.

Their large experience in treating spermatorrhea and nocturnal emissions has enabled them to make important discoveries in the pathology of this class of diseases. Their method of treatment is new, and rarely fails of a permanent cure.

Terms from \$5 to \$10 per week.

For further particulars send for Circular, or address
O. V. THAYER, M.D.

ATHOL WATER-CURE.—FOR

particulars, address GEO. FIELD, M.D., Athol, Mass.

DR. VAIL'S GRANITE STATE WA-

TER-CURE is at Hill Village, N. H. For several years past Dr. V. has given such of his patients as desired it, and were able to engage in it, employment at manual labor. No kind of exercise has so good an influence upon the mind and spirits of the invalid, and none is more valuable in the treatment of chronic diseases. It is always better than exercise merely for its own sake, while it affords many an opportunity to reduce their expenses.

Dr. V. has had much experience in the treatment of a great variety of chronic diseases. In the treatment of all the various diseases peculiar to females he has been remarkably successful. Prolapsus, ulceration, leucorrhoea, amenorrhoea, dysmenorrhoea, have generally been made to disappear, never again to return.

Dr. V. has treated numerous cases of spermatorrhea and other disorders of the male sex, with perfect success. Young men who find their health declining from the cause should not put the matter off until it is too late.

Many years' experience has shown us that very many cases that look perfectly hopeless are completely curable. We say to the sick, take courage. Long years of suffering do not preclude your recovery. Hundreds of our patients will testify to this. Send us an account of your diseases and we will tell you the prospect of your success. Enclose a stamp also for circular.

DR. GEO. HOYT, 77 BEDFORD

Street Boston, answers "calls" throughout New England. He also lectures before Lyceums and other associations on *Water-Cure, Physiology, and Hygiene.*

GRANVILLE (OHIO) WATER-CURE

is prospering finely under the care of its successful founders, Drs. Bancroft and Sianet.
Granville, Licking County, Ohio.

100 PATIENTS AT GLEN-HAVEN!!

This number, we think, will do for 1858—a year unparalleled for monetary pressure—and goes to show in what esteem our writings and our practice are held. Especially does it show this, when it is taken into the account that those who are our guests are sick, have been long sick, have tried drug doctors and have been tried by them, have tried hydro-drug doctors and been tried by them, and all to no purpose; and as a last resort, have come to us to be taught how to get well. Poor creatures! How awfully they have been poisoned—lawyers, doctors, ministers, teachers, artists, mechanics, farmers, and day-laborers. Men and women boys and girls, and little puny children, all have been fooled out of their health, and well-nigh out of their lives. We called our patients together but a day or two since, and requested them to manifest by some sign if any had lived to that time without having taken something as medicine, which, if given to a vigorous laboring man, would have made him sick, and they all sat still for a moment, and then burst into loud laughter. *Not one in the whole number had escaped!* It is out of such obfuscated, debilitated, drug-poisoned, fever-smitten bodies we make new ones; so that where there was weakness, there is strength; where pain, there is pleasant sensation; where the sick room was, there is the open field; where the heat and stench of an apothecary-shop, there is the coolness and bracingness of the mountain-side air; where were petulance and feebleness, and headache and sleeplessness, and want of appetite, and loss of flesh, and despondency, and a staggering gait, there are good nature, and robust energy, and fine circulation, and well-poised brain, and sleep like that of youth, and fine appetite, which of itself is sauce to the food, and increase of flesh, and fine skin, and clear eye, and firm step, and from head to heel every organ healthful, every function well performed, making the proclamation that the sick one is healed. This is what we are doing at the Glen, and have been doing for years, and what we intend successfully and earnestly to do for many years to come. With thousands in this land who never close their day's labor without feeling grateful to God or man for having directed their steps to the Glen, who in various ways testify to their sense of obligation for teaching them how to live, making plain to them the great truth, so thoroughly hidden from the people at large, but which, by the favor of God, they shall yet see and understand, that NATURE is mightier than doctors, we shall not turn hydro-druggists, and under the name of a water-cure, set up a HOTEL and APOTHECARY-SHOP combined. There are enough such already in operation in the United States to accommodate all who love sham. It suits us to be physicians of a genuine Water-Cure.

Where pure, soft water is used;
Where pure air is breathed;
Where healthful diet is provided;
And dress is adapted to life out of doors;
Where false habits are combated, and false notions corrected;
And false ideas of the laws of life supplanted by good ones.

We solemnly affirm our belief to be, that 75 per cent. of all who die perish by diseases only fatal from bad management, and that a very large majority of those who die need not even have been sick, had those who profess to be doctors been what they profess, teachers of the laws of life to the people.

We mean, therefore, not to balk the people of G-d's truth on the subject of health. What we know they shall know, if they will, for we have vowed to the cause we love, in this terrible death-grapple with the drug-poisoners, never to utter an uncertain cry, never to strike a useless blow. If, then, in all we say we show ourselves to be not in opposition but in opposition to drug-medicators of every creed and grade, what would one of common sense infer our practice to be? opposite to theirs also, would he not? If he did, he would only do us justice; for in all that goes to make a "WATER-CURE," Glen-Haven is as unlike the druggeries called "Cures" as the strongest antagonisms can be unlike each other. And we announce to the public that persons who are sick, and whom drug-doctors have failed to cure, and who have tried so-called water-cures, where the water used is hard, and where they have been more or less frequently dosed with medicine, and have failed to recover their health, may come to the Glen with high hopes that health may yet be theirs. We say this because it is true. Never have we in the same length of time had as many patients from hard-water hotels as we have this year, and our success in their cases has been complete. However, let us say plainly, so that there need be no mistake about it, that all such poisoned persons need not expect a lazy, laggard, purposeless life at the Glen; they will suffer, nevertheless—they must do, and then they will be well.

Now, having drawn the line between the Cure of whil we are the physicians, and all the drug-giving establishments, let us say something to those who may read this advertisement of what they will find if they come to spend the fall and winter with us.

1. They will find pure air.
2. Soft water in great abundance.
3. Good, substantial accommodations.
4. Baths given differently from any other Cure in the world, and always of a mild temperature.
5. Mixed diet, if the patient prefers it, though we urge our patients to live as we do.
6. Opportunity for ladies to lay off fashionable dress and put on one which (without compromising their respectability) enables them to live out of doors—in the summer to climb our mountains and row on our lake—in the winter to wade our snows and skate on our ice. The idea prevails to some extent—owing to the fact that we think the Reform Dress more suitable than the long dress for women, but much more owing to the combined efforts of drug and hydro-drug doctors, with a view, if possible, to check the confidence of the sick in us—that every lady who visits Glen-

Haven must put on a short dress. Now such idea is false; but this is true, that at Glen-Haven do have the liberty to wear a dress that makes it easy and comfortable to get out of doors and live in the open air. Why, what would our sick ladies do on our hill-sides and on our lake, early in the morning or when it rains, or in winter, when it snows, with long skirts dangling their heels? To insist that they shall not wear the short-skirted dress is to deprive them of one of the very best agencies at our command. We therefore, with a full sense of our responsibility to the cause and to our sick ones, long since declared our determination to stand by every woman who would, in her efforts to get her health, do so unpopular a thing as to wear while with us a short-skirted dress; and we rejoice to day that we did so, and over 2000 women in the United States and Canada this morning thank us for giving them the privilege. We enjoin the wearing of the dress on no one; we do not even ask them to put it on. Miss Austin and Mrs. Jackson wear it from principle, and they, with Doctor Jackson, uphold all our ladies who wish, in putting it on. Now, without designing to brag or to be boastful, we say, that as far as we know, we are the only Hydropathic Physicians who have dared, in this matter of dress, to uphold their sick ones in traversing public opinion, that thereby they might sooner get well. If there are others, we bless them for their courage. We have done it, we shall keep on doing it, and we say to all women who think of coming to the Glen, if you want, while under treatment, to lay aside your long dresses and wear a short dress, you shall have the liberty. If you do not, you need not.

6. You will find our Cure open this winter. Its waters run the year round, and we are at home to attend to you.

7. We shall earnestly aid you in all your efforts to get well, and are willing to treat you, no matter how sick you are, provided, first, we think you curable.

2d. You are willing to work with us in all that we ask of you. Our experience has been that, take diseases as they run, we have better success in the cool and cold months than in the warm ones; and we have for years urged the sick to spend the fall and winter months at water-cures, rather than the hot months. We advise all Southerners who are sick and intend to take water-treatment, to visit the North in September or October, and stay till Spring. They will endure our winters admirably. We say the same to our New England friends, and especially our friends in the Western States and Canada, to take winter treatment. If the readers of the WATER-CURE JOURNAL do not know us by this time, how can we let them see our interior life? We have spoken through its columns the words our MASTER has given us to speak, and we can say, truthfully, that our lives have corresponded to our words. Our old patients know us as no others can. They have seen us by their bedside in their hours of sorrow; they have felt our hand grasp in the morning of their restoration. We have no need to ask them to stand by us, for we bless Heaven daily for the proofs they give us of their fidelity to truth and right. To those who do not know us at all, but would like to do so, we respectfully say that they can learn of us, about us, and from us by sending for copies of the following works, written by one or both of us.

1. The Letter-Box, a health publication, issued monthly at the Glen. You can get the issue for the first six months for six 3-cent stamps.
2. A copy of the latest number, as a specimen, for a 1-cent stamp.
3. A business Circular, describing the Glen, for a 3-cent stamp.
4. Tracts written by us: "Dress Reform," 6 cents.
"To Young Men of the United States," 6 cents.
"Spermatorrhea," 6 cents.
"Flesh as Food," 6 cents.
"Dyspepsia," 3 cents.
"Female Diseases," 3 cents.
"Fecundity," 3 cents.
"Hints on Reproductive Organs," 15 cents.

We will send the whole for sixteen 3-cent stamps, postage paid; or all but the "Hints" for ten 3-cent stamps, postage paid; and if he who buys them, and reads them, and puts them into the hands of his neighbors, does not think his money well spent, we will refund it. We are doing a great work for the people, and we solicit the co-operation of Health Reformers in circulating our publications.

To those who wish to visit the Glen, our route is—from East or West, come on New York Central Railroad to Syracuse, thence by Syracuse and Binghamton Railroad to Homer, and stop at Van Anden's Hotel, then to the Glen by stage. Or, from East or West, on New York and Erie Railroad to Binghamton, thence on Syracuse and Binghamton Railroad to Homer, and so on to the Glen by lively or stage.

Post-office address, Scott, Corland Co., N. Y.,
For the PROPRIETOR,
J. C. JACKSON, M.D.,
HARRIET M. AUSTIN, M.D.

GALESBURG HYGIENIC HOME.

All diseases treated upon strictly hygienic principles.
ELECTRO-CHEMICAL BATHS administered. Address,
DRS. WM. B. & SARAH W. KENNEY,
Galesburg, Knox Co., Ill.

CHESTNUT SPRINGS HYDRO-

PATHIC INSTITUTE, 8 miles (by R.R.) from PHILADELPHIA, will be open May 1st, for the reception of Patients. For particulars, address
DR. WEDER, Chestnut Hill, Pa.

WATER-CURE FOR FEMALES EX-

CLUSIVELY, at Columbus, Ohio. Terms, 7 to 10 dollars per week. For particulars, address,
May, 11.
W. SHEPARD, M.D.

REFERENCES. — LEHIGH MOUNTAIN SPRINGS WATER-CURE.

—R. A. Grifer, Bethlehem, Pa.; Colonel W. H. Hutter, Easton, Pa.; O. H. Wheeler, E. O., Mauch Chunk, Pa.; O. born Conrad, E. O., 255 North Tenth Street, Philadelphia; Rev. J. Riddle, Wilmington, Del.; Rev. Wm. A. Newbold, Wilmington, Del.; A. Shuckling, Esq., Washington, D. C.; Dr. G. H. Shepard, 808 Broadway, New York; and the Physicians, A. SMITH, M.D.; CLARA SMITH, M.D., Bethlehem, Pa.

CLEVELAND WATER-CURE.

ANNOUNCEMENT FOR 1858.—The above Establishment is now commencing its Eleventh Season. It has been in successful operation for the past ten years; has treated over Four Thousand Patients, who have flocked hither from nearly every State in the Union. It is now the oldest Establishment in America, having been under the charge of one Physician longer than any other Institution of the kind.

The Proprietor intends, as his Establishment was the great pioneer of the new treatment in the West, that it shall continue to be—what it ever has been—PRE-EMINENTLY the Water-Cure of the West.

Large expenditures have recently been made, without and within, in enlarging, beautifying, and improving.

We still continue to use the Electro-Chemical Bath in cases where it can be applied appropriately; and our experience fully justifies previous anticipations, that in the cure of very many diseases it is an invaluable aid and in many others it is impossible, with our present knowledge, to effect a cure without it.

Determined to spare no expense in keeping up the high reputation which the Establishment has always sustained, the Proprietor has made still another addition to his means of cure. He has enlarged and perfected his Gymnasium, and secured the services of Prof. C. S. DICKINSON, who has had an experience of fifteen years as a teacher of Gymnastics and Kinesiology. He will give his personal attention to this department. Patients of the most feeble, as well as those of stronger powers, can reap the invaluable additional benefit resulting from this treatment.

In the Female Department, FINETTE E. SCOTT, M.D., still continues at her post. Of her ability and success it is only necessary to say, to those who are unacquainted, that they will be most cheerfully referred to those who are. The large experience we have had in the treatment of the diseases peculiar to females, and the marked success which has attended our efforts, induce us to believe that they can here be treated with a success and rapidity of cure surpassed by none.

We have made a discovery, the past year, which we are applying to that large family of mysterious diseases; and from present statistics, we think it is destined to effect a wonderful change in the successful treatment of that class of diseases.

To the sick and afflicted who are seeking health, and who wish to try what art and skill, surrounded by all needful facilities and the most careful attention can do, to give again the blessing of health—we wind and invite them to give us a trial.

T. T. SEELYE, M.D., Proprietor.

PITTSBURG WATER-CURE.

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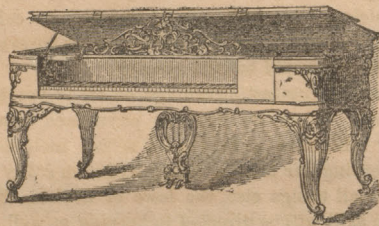
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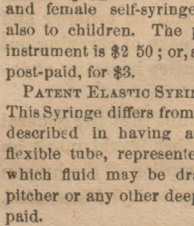
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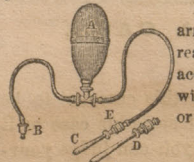
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It is not possible for any person to be placed in more antagonistical relations to the best good of society than physicians are under the present fee system. It is a great mistake on the part of the people to suppose that the private interests and professional reputation of the physician are best subserved by curing his patient as soon as possible. It is precisely the other way. If the patient has a long and severe sickness, the doctor gets correspondingly well paid. If he barely escapes with his life, the physician acquires great reputation for saving so desperate a case. If he dies, the friends and neighbors are so alarmed, for a long time thereafter, at every trivial indication of disordered health, that they run for the doctor continually. In any event, the *worse* he does for the patient, the *better* it seems to be for himself.

We believe that medical men, as a class, are as honest, as intelligent, and as benevolent as any class of men on the face of the earth. But we would not, if we could help it, place the personal interests of the best men who live in such an ab-

normal relation to the interests of others. One's health is one's all; human nature, naturally quite selfish enough, wants, in too many cases, nothing but opportunity and temptation to become exceedingly selfish; and reason and conscience are, with most persons, much more easily led in the direction of immediate selfish interests, than contrariwise. Besides, we hold it to be morally wrong to place our health and lives so perfectly at the mercy and control of the pecuniary or professional advantages of others. It is a false and dangerous relation which ought not to be permitted to exist.

Physicians should, therefore, above all men, be paid a specific salary. If our expenses for the support of government were paid by a direct tax instead of an indirect tariff, more than half of the present cost would be saved. And if our physicians were paid a direct and definite salary, instead of by an indirect and uncertain fee system, the saving would be still greater.

But the greatest advantage of all is yet to be named. When we pay our physicians salaries, they will have a motive—a selfish motive—for preserving our health. They will then study first above all things else, the laws of health. Their main skill will be directed to keeping us well. As it is now, physicians chiefly study disease, and their principal art consists in adapting their mysterious remedies to our more mysterious diseases, leaving the consequences to a most mysterious Providence or chance. Now, hygiene is no part of the physician's business. So far from instructing the people how to preserve their health, he can not even take care of his own. There is no demand, on the part of the people, for instruction when they are well. They merely ask for medicine when they are sick; and, naturally enough, the physician learns the various ways in which he can respond to the people's demand.

We propose that all families and all persons employ just such physicians as they prefer—Allopath, Homeopath, Hydropath, Eclectic, Physio-Medical—and agree to pay them five, ten, twenty, fifty, a hundred, or a thousand dollars a year, whether they are sick much, little, or none at all. *They shall find their own medicines*—mark this! Not so much, perhaps, on account of a possible collusion with apothecaries, by which an unnecessary quantity of medicine could be ordered and the profits divided, as for the sake of carrying out our leading principle of an entire harmony of interests among all parties.

We have not a shadow of doubt that the general adoption of the plan we propose would mark an era in the history of the redemption of the human race from disorder and infirmity.—*Life Illustrated*.

REPORT OF A CASE.

TO ALLOPATHIC PHYSICIANS:

A gentleman came to me this summer to be treated for *Diabetes*. I will state his case as it showed on examination, and you can judge yourselves whether it was that disease.

Age—66 years.

Occupation—Farmer, and had always worked hard.

Habits—very temperate as regards alcoholic mixtures, but used tobacco freely, and was a flesh-meat eater.

Six months prior to his visit to the Glen he was

taken with incontinence of urine. He would secrete nearly three quarts in twenty-four hours, and his urine at times nearly colorless. With this was coupled great costiveness, and burning sensation in the palms of his hands and soles of his feet.

Thus the doctors found him. They pronounced the case *Diabetic*, and immediately inhibited all vegetable food and nearly all fruits, and absolutely and peremptorily forbade water. His diet was mostly meat and bread, alternated with *physic*, some kind of which he took every day for six months, during which period he had different physicians and they had learned doctorial counsel. Notwithstanding all their efforts, the patient grew worse, and as a last resort came to me. I found him as follows: Head hot, eyes suffused, tongue fiery red at the edges, furred in the middle, difficult breathing, sense of weakness at the pit of the stomach, intense and agonizing thirst, great constipation, paralysis of the neck of the bladder, so that the urine, secreted, ran away involuntarily. He passed about four quarts—some twenty-four hours five quarts—of urine in a day. He had chilliness and formication up and down the back and across the shoulders, with great weakness of the lower limbs and arms. His mind was greatly irritable and very easily confused, and his memory much impaired, and his skin as dry as an elephant's.

Thus I found him. What did I for him?

1. I told him to drink all the water he wanted. You never saw a more grateful look than he gave me when I told him so. Think of a poor man, smitten by intense thirst, not having all the water to drink at one time that he craved, during six long months!

2. I forbade his eating meat—except at such times as he might hanker after it. I gave him fruits, vegetables, and grains, and told him to eat to the full.

3. I took all salt, allspice, and "liquor" from him, and gave him such water treatment as I judged best.

The result was, that the second night of his stay the involuntary flow of urine ceased. In eight days I lessened the quantity one fourth, and in fourteen days from the time he entered as a patient, he was as well as ever. He could walk six or eight miles with ease, has good appetite, sleep pleasant, strength good, quantity of urine none too much and good in color, skin velvety, hands and feet warm, tongue clean, mind brisk—and for all he felt or I could see, was as well as ever he was. What do you say to such quackery?

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